Presbyterian Journal.

PRESBYTERIAN REUNION—EVANGELICAL UNION—FOR CHRIST.

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DR. J. B. DAVIS.

We regret to announce the death of Rev. J. B. Davis, D.D., Pastor Emeritus of the Hightstown Presbyterian Church, N. J. Dr. Davis had been in failing health for some time, but we were not prepared for such a sudden termination of his life. A letter from him to us but a short time before was in a hopeful vein. He was one of our solid, useful ministers. In all the positions that he had occupied, as Pastor in Bridesburgh and Hightstown and as Presbyterial and Synodical Clerk in Pennsylvania and New Jersey, he commended himself to all by his faithfulness and urbanity.

His funeral took place on the 10th. Members of the Presbytery of Monmouth, and ministers of the various churches in town, assembled at the house and in a body escorted the remains to the church where the funeral services were held at 12 o'clock. Rev. J. G. Symmes, D.D., of Cranberry, conducted the exercises, which were very impressive; Dr. VanDyke read scripture; Rev. B. S. Everitt offered prayer; Dr. Symmes gave a brief history of his life; Rev. F. Chandler, D.D., made an analysis of his character and spoke for himself and the Presbytery of the high esteem and warm affection in which he was held by his brethren of the whol Church, for his worth and usefulness as a minister and a man and Presbyter. Rev. E B. Hodge, of Burlington, addressed the ministers present and the afflicted congregation, in earnest and eloquent words, setting forth the lessons of the divine providence. After prayer and a hymn by the choir the remains were carried to the Cedarville Cemetery, in the suburbs of Hightstown, and after interment the benediction was pronounced by the venerable Rufus Taylor, D.D.

A SIGNIFICANT FACT.

The New York *Churchman* says:

A prominent official of the Papal Church in this city recently stated publicly that American Roman Catholics are to take their politics as well as their religion from the Pope. There is nothing strange in this to those who are familiar with the claims of ultramontanism. It may be rather strange that it should be stated so openly. But this may only testify to the growing boldness of Romanists in New York. It is a most significant fact, however, that, with few exceptions, the daily press of New York City has taken no editorial notice of this assertion of so prominent an official of the Papacy. It is a matter that trenches at once on the whole political development of America. A ringing protest has been uttered by members of the Roman Church themselves. Every thoughtful Protestant understands that this assertion of Father Preston is part and parcel of a determined effort to bring Romanists in America under the control of the Papal Court, and that unless it be nipped in the bud by outspoken protests, the Romanist in America will accustom himself to accept political as well as religious subjection as a duty toward the Pope. Public opinion is of immense weight in this matter. The Papal Court to control American politics! Yet our great dailies are busily preserving a discreet silence. What is the matter? No one expects it to interfere in matters that are purely religious! But this is purely political. Is it possible that the Pope already so controls American politics in this city as to muzzle its daily press? Perhaps Father Preston knows what ground he is standing on when he chooses calmly to announce a position which a generation ago would have made every daily in the city ring with indignation. What does this present silence mean?

PRESIDENT-ELECT PATTON.

We give elsewhere an account of the meeting of the Princeton Trustees last week. The college is to be congratulated on the election to the Presidency of Prof. Patton. His splendid intellectual ability, his wide and profound scholarship, the strong marks of old fashioned orthodoxy that he has made, will commend the choice of the Trustees as a strong one for even such a strong institution as Princeton. Some circumstances connected with the canvass must make it both personally gratifying to him, and acceptable to our Church at large. We understand that the meeting of the Trustees was not only spontaneous in the election, but one of remarkable unanimity and cordiality in word and feeling. And the choice of the new President has a beautiful setting in the tribute that was paid to the retiring President, and the arrangement for continuing him in connection with the college.

THE ENDOWMENT FUND.

The Rev. Dr. Heckman, Secretary of the General Assembly Centennial Fund, called in our office on Monday on his way through Philadelphia. Since the Pittsburg Convention, he has been at Erie, North East, Rochester, Fort Byron, Utica, Albany, Troy, Princeton, Trenton, delivering addresses in the interest of the Million Endowment. He reports large meetings everywhere, cordial reception, enthusiastic interest, and is very hopeful of full success. He has, since accepting his present position, traveled ten thousand miles in twenty different States. He has three months' work before him yet in his present position. He will then be ready for a pastorate again. Some congregation should have its eye upon him.

COHOCKSINK PRESBYTERIAN CHURCH.

Last Sabbath, February 12th, 1888, marked the 15th anniversary of Rev. William Greenough, in the pastorate of the Cohocksink Presbyterian Church, this city. The fact was made the occasion of renewal by resolutions on the part of the congregation of their confidence and affection. In his sermon on the Christian Minister—his work and reward, the pastor noted the essential elements in the office, the element of joy in the Christian character, and the work of the minister in helping to the attainment and continuance of that joy.

In referring to his work, he mentioned the following facts: He has preached 1599 sermons, delivered 609 evening addresses, solemnized marriage 347 times, baptized 343 persons, attended 468 funerals, and received into the church 1033 persons. At the close of the service the church voted a six months' leave of absence, $1250 to pay the expenses of a visit to Europe, and to supply the pulpit during the absence of the pastor. We are glad to chronicle this concerning one of the hardest working and most successful of our pastors.

UNION SEMINARY PRESIDENT.

The Rev. Dr. Thomas S. Hastings was elected president of the Union Theological Seminary on Tuesday night. Dr. Hastings was graduated from the Seminary in the class of 1851, and five years later came to New York as pastor of the West Presbyterian Church. He was succeeded by Dr. John R. Paxton. Dr. Hastings has been a director of the Seminary for eighteen years and for the last seven years has been professor of sacred rhetoric and secretary of the faculty.

CENTENNIAL APPEALS.

An earnest statement and appeal to the Churches from the Board of Foreign Missions has reached us. As it is long, and as the report of the Monthly Meeting of the Directors of the W. F. M. S. was in the printer's hand ahead of it and must appear this week, it is forced over to next week, by the necessity for the requisite variety in the contents of our paper.

Some years ago we had "Prof. Patton on Prof. Swing," (in the noted heresy case,) and it was quite heavy on the latter. Last week the papers had a telegram from Chicago headed "Prof. Swing on Prof. Patton," giving the judgment of the former on the election of the latter to the Princeton Presidency. But it is the reverse of heavy on President Patton. Indeed it is rather a ridiculous swing of the pendulum. The wonder is that he had not prudence enough to keep silent. As if everybody would not understand the reason.

—The House Committee on Alcoholic Liquor Traffic last week heard argument on the bill to provide for a commission to investigate the alcoholic liquor traffic in all its phases, and report its results to Congress. J. N. Stearns, of New York city, Corresponding Secretary of the National Temperance Society; Hon. Hiram Price, of Iowa, Vice President of the National Temperance Society; Mr. A. M. Powell, of New York; Rev. D. C. Babcock, of Philadelphia, and Congressman Dingley, of Maine, all spoke in favor of the bill. Louis Schlade, of Washington, argued that Congress had no jurisdiction in the matter. After listening to an argument from A. M. Powell, president of the National Temperance Society, the Senate Committee on Education by a unanimous vote instructed Senator Wilson, of Iowa, to report favorably the bill providing for the appointment of a commission of five persons, all of whom shall not be advocates of total abstinence, to investigate the alcoholic liquor traffic, its relations to revenue and taxation and its general, economic, criminal, moral and scientific aspects of connection with pauperism, crime, social vice, the public health and general welfare of the people; and also to inquire and take testimony as to the practical results of license and prohibitory legislation for the prevention of intemperance in the several states of the union.

Here are two literary items from *The Tribune:* How to pronounce the name of that lively old gossip, Mr. Samuel Pepys? Mr. Walter C. Pepys has compiled an account and genealogy of his family and sets forth the information that the first mention of the name in English records is in a MS. of 1273, where Richard Pepis is described as the possessor of "one messuage and a rood of land" in a particular district, and John Pepes is declared to have rented half a rood for eightpence. The spelling of the name takes no less than seventeen different forms; and the pronunciation varies greatly even now, but the author thinks that "Peppis" is right, while the most famous of its bearers, the diarist Samuel, undoubtedly pronounced it "Peeps."—Sir Frederick Pollock when visiting Tennyson one day asked the poet which he preferred of his two poems, "Enoch Arden" and "Aylmer's Field." Tennyson frankly replied "Enoch Arden," which he thought was very perfect and a beautiful story. "Aylmer's Field" had given him more trouble than anything he ever did. At one time he had to put it aside altogether for six months; the story was so intractable, and it was so difficult to deal with modern manners and conversation. The Indian relative was introduced solely for the sake of the dagger which was to be the instrument of the lover's suicide.

One hundred and forty saloons in Pittsburg and Allegheny City closed last week, probably forever. Their licenses had expired and their chances for renewal at the April court are poor.

For The Presbyterian Journal.

AFTERNOON SERVICE—PRESBYTERIAN CHURCH.

The setting sun gleams through the windows bright,
Reddening the pews to still more crimson hue;
Filling the church with beams of radiant light
For a brief space; then slowly fades from view.

The pastor gray stands in the pulpit high,
And reads the lesson from the holy page;
Then to the throne of grace he draweth nigh
To Him that watcheth over youth and age.

Asks Him to guide each one in daily life,
To walk in paths that lead to Heaven at last;
To keep each soul from sorrow, sin and strife,
And grant forgiveness for their errors past.

The prayer is done. In ringing voice
He calls on one and all, "to Him to sing
In tuneful hymns," "in David's Psalms." "Rejoice,
Loudly let all His praises ring."

In joyful spirit, all the people praise,
With accompaniment sweet of organ tone—
No quartet's voices there in proxy raise,
The hymn of joy that wings to Heaven's throne.

Then stilled the voices; while in earnest word
The pastor counsels every listening heart;
Urges the love of Christ the blessed Lord,
That each and all in Him should have a part.

Then once again the organ's voice rings out;
Again glad mortals praise the Father, Son,
And Holy Spirit—with heads bent devout,
The pastor blesses each and every one.

ROBERT S. WINTON

Correspondence.

AMERICA'S MOST POPULAR SIN.

BY REV. MADISON C. PETERS

Americans are the profanest people in the world. A traveler in Russia was judged to be a clergyman because he was not heard to swear, all other Americans being supposed to be addicted to this wicked practice. The air is filled with oaths. Turn where you will, you can hear men swear; young and old, men and women, high and low, rich and poor, learned and illiterate, church members and non-church members, prostitute the name of God to vile, mean uses. Louis IX, of France, punished any one who was convicted of swearing, by searing his lips with a hot iron. If we had such a law in Philadelphia, how the hot-iron business would flourish! When some one complained to the King that the punishment was too severe, he replied, "I would to God, that by searing my own lips, I could banish out of my realm all abuse of oaths."

Chrysostom's remedy was: "Every time, whenever thou shalt forget thyself and let slip an oath, punish thyself for it by missing the next meal." With such a custom prevailing in our midst, how many boarding houses would flourish.

Now we have five reasons why the name of God should not be taken in vain. *It is useless.* Did curses ever start a heavy load? Did they ever unravel a tangled skein? Did they ever take the meanness out of a customer? Did they ever collect a bad debt? Did they ever cure the toothache? *Did they ever accomplish anything?* Verily, the swearer is the silliest of all dealers in sin. He sins gratis. He sells his soul for nothing. When Job's misfortunes were completed by being himself smitten with boils from head to foot, Mrs. Job, the worst boil he had, virtually said to him, "*Why don't you swear?* Curse God, though you die in so doing." Yet profanity would not have removed one boil, would not have brought back one of the captured animals, nor restored any one of the dead children.

It is *cowardly* to swear. There was once a man who swore dreadfully in the presence of others, but was rebuked by a gentleman, who told him that it was cowardly for him to do in the presence of others, that which he dare not do by himself. "Oh," said the man, "I am not afraid to swear at any time or place." "I will give you ten dollars," said the gentleman, "if you will go in the village graveyard, at twelve o'clock to-night, and utter the same oaths you have just uttered here, when you are alone with God." "Agreed," said the man, "it's an easy way of earning ten dollars." "Well, you come to me to-morrow and say that you have done it, and the money is yours." He was impatient for the midnight hour. When the time came, he hurried to the graveyard. Darkness and silence were brooding like spirits o'er the still and pulseless world. Beneath him the dead, above him pitch darkness. The words, "alone with God," came over him with mighty power; a deep sense of his monstrous folly and heinous wickedness fell upon him like the sudden pealing thunder of the midnight storm. His further endeavors were thwarted by the Invisible One; he could go no further. Instead of carrying out his purpose, acting rudely and saucily with God; instead of blistering his mouth with hot and sulphurous oaths, he was humbled, and trembling, cried with a loud voice, "God be merciful to me, a sinner." The next day he went to the gentleman and thanked him for what he had done, and said he had resolved never to swear another oath as long as he lived.

To swear is *impolite.* Cowper once wrote:

"It chills my blood to hear the blest Supreme,
Lightly appealed to on each trifling theme;
Maintain your rank; vulgarity despise;
To swear is neither brave, polite, nor wise."

Can he who leads every sentence with an oath or a curse, wear the garb of a gentleman? This reminds me of that incident of Abraham Lincoln, who said to a person sent to him by one of the Senators, and who in conversation uttered an oath, "I thought the Senator had sent me a gentleman, I see I was mistaken. There is the door, and I bid you good-day."

Profanity indicates low breeding. It detracts from the grace of conversation. It is an evidence of a weak brain and limited ideas. I care not what kind of clothes a man wears; what culture he boasts; what refinement he prides in; what family connections he has; how much he may restrain himself in the presence of ladies, he who fears not to rush into the presence of the thrice holy and Almighty God with oaths upon his lips, is no gentleman. No language can be more disgusting, more grate the ear or fret the heart, than to hear the God of heaven summoned in attestation of tattle, or challenged to damn and destroy.

Swearing is *wicked.* It springs from mere malignancy of spirit in man against God, because He has forbidden it. As far as the violation of the command of God is concerned, the swearer is equally guilty with the murderer, the unchaste person, the robber and the liar. Whose is this name which men roll off the lips of blasphemy as though they were speaking of some low vagabond? God! Yes, men swear by the name of God. It makes my hair rise, my flesh creep, my blood chill, my breath catch, my foot halt. God! In whose presence the highest and purest of Seraphim veil their races, and cry in notes responsive to each other: "Holy! Holy! Holy! Lord God of Hosts." God! God Almighty! Think! Swearer think! You are guilty of a sin that mounts to heaven with daring, and is hurled back into your blasphemous teeth with withering condemnation. Every star in the heavens flashes rebuke into your face; every quivering leaf, every lurid shaft of lightning, every shock of thunder, all the voices of the tempest, the harping angels, and the very scoffing devils rebuke you.

Who will ever again malign the name of God? Is there a hand in this vast congregation to-night, that will ever again be lifted to wound him? If so let that hand, blood-tipped, be lifted now. Which one of you will ever again use his name in imprecation? If any, let him speak. Not one! Not one!

Swearing is a *dangerous* sin. The third commandment is the only one in the decalogue to which is affixed the certainty of punishment: "For the Lord will not hold him *guiltless* that taketh his name in vain." It was a capital offense under the Levitical Law (Lev. xx:10). The New Testament reiterates in paragraph after paragraph and chapter after chapter, that profane swearers are accursed now, and are to be forever miserable. No wonder that this iniquity has so often been visited with the immediate curse of God. Profane swearer, whether you think so or not, your oath is a prayer—an appeal to God. How frequently the awful imprecations *damn* and *God damn* roll from your profane tongue. Are you really desirous of an answer to your prayer? Be thankful that your prayer has not been answered.

The oaths that you utter may die in the air, but God hears them and they have an eternal echo. I beseech you, I conjure you, break off this useless, impolite, cowardly, wicked and dangerous habit ere the brittle thread of life breaks, and you are plunged into eternal misery. Oh! let your oaths be turned into supplications. Repair immediately to the throne of Grace and beg for pardon and mercy. Before you lay this down, turn to Jesus who died for swearers as well as for his murderers. And then, oh then though you may have sworn as many oaths as there are stars in the heavens, and sands upon the sea shore innumerable—then you shall find, to your eternal joy, that there is love in his heart, and merit in his blood, sufficient to pardon your sins and save your soul forever. Swearer, can you ever again blaspheme such a God and Saviour as this? Does not your conscience cry, God forbid? Even so. Amen.

MINISTERS FOR OUR WEAK CHURCHES.

In the issue of the PRESBYTERIAN JOURNAL of the 22d of December, the Rev. Robert C. Hallock replies to an interrogatory that I *put* in the issue of December 1st, as follows: Cannot a two thousand or five thousand dollar minister preach to a weak congregation as successfully as a five hundred dollar one? His answer *was*, "undoubtedly he could." But not content with this answer, he avers "it to be untrue that every dog has his day," because there are more dogs than days. My Rev. friend evidently has not lived where they have had many *dog-days*, or he would have known, that if there were one thousand dogs and but one day, that each dog would as fully have a day as if there were but one dog.

"Similarly," he says, "not every $500-church can have a $5000-minister for the simple reason that there are more $500-churches than there are $5000-*ministers.*" *This* assertion, I have no doubt, is true; but it is no answer to my question, inferentially or otherwise. For if the first answer is true, then we have the $5000, $2000, and $500-ministers, *all* entering the Lord's vineyard ready to labor whithersoever their lot is cast. If the spirit of the Lord is leading and directing them, they will not be found loitering in the waiting-room of their Master's house to be interviewed as to their abilities, tastes, culture and refinement, or whether they prefer a palace or a cottage, city or country society; but like St. Paul are willing to "spend and be spent."

Mr. Hallock further on in his argument, says *they will not* enter the small salaried fields. I quite agree with him in *that*, also with his *reason* for their not doing so; which is as follows: "And is it reasonable to expect a man under such circumstances, will turn away from the larger field, for which his *education* has prepared him, and reject the thousand or two thousand dollar salary, to take the smaller field and the five hundred dollar salary?" The philosopher and the financier would say take the larger salary and fill thy heart with pleasure and thy purse with filthy lucre; but the Lord of the vineyard would say, "The harvest truly is plenteous, but the laborers are few;" "but go rather to the *lost sheep.*" Provide neither gold nor silver nor brass in your purses; nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. "Be ye therefore wise as serpents and harmless as doves."

I cannot see why Dr. John Hall, who has left the Fifth Avenue Church and *gone to Mudville*, and the people happy over his ministrations—and he being a *faithful laborer*—should not continue there, as I believe him to be eminently qualified to teach the "weaker" brethren. I can heartily agree with the Fifth Avenue people that Brother Blunder (as I know a $2,000 Dr. Blunder-buss myself that had better be in Scotland herding sheep) is neither fit for *that* church, the one at Railtown, from where he left nor *any other* church, and he should be given a perpetual leave of absence. The same cause that removed him from Railtown should have prevented him from entering Fifth Avenue.

Rev. Mr. Hallock's three answers by implication, do not result from my question; but are his own offspring; therefore, he should not ask me to take care of them. His affirmative answer was correct and the only one I gave. The inferences are his own and probably arise out of the question, as well as many others; but should not be charged to my account.

Again he says two churches are wanting a pastor and both churches want the same man; the one church has a membership of six hundred, and in the mids of a dense population; the other is the church at Mudville (Dr. John Hall's present charge) with a membership of forty and a sparse population. He asks "which one will the thoroughly consecrated man, who wishes to work for the Master, take?" he answers the large church! In the first place as to the minister filling the two churches at the same time, I will substitute his own answer, to *my* question "*Impossible;*" as two bodies cannot occupy the same space at the same time: neither can one body occupy two spaces at the same time. As a rule—the congregation chooses

the minister and he can accept or refuse to accept. If the minister has had a call to either or both of these churches (which should not have happened to both) one of them must have been first in point of time and he should at once enter that part of his Master's vineyard: which first called him. Neither does it follow by any means, that the larger congregation pays the larger salary.

He should remember the big fish story. See book of Jonah.

My position is that we should have an educated and a Godly ministry of the St. Paul Standard of qualification. I think that should be the test of fitness to those entering the Master's vineyard and not the amount of filthy lucre that the applicant demands. I think if it were possible to average the salaries it would accomplish more good. For instance the congregation that can pay $3000, $5000, or more thousand dollars, let them use the amount beyond $2000 to aid the churches of the weaker brethren. "Bear ye one another's burdens, and so fulfill the law of Christ." Gal. 6: 2.

One of my questions has not yet been answered, as to what was the difference between St. Paul's and Timothy's salary. I should like to know whether St. Paul had a $500 or $5000 one.

One other position I take and that is that the standards of the Presbyterian Church have been carefully and profoundly considered and adopted by eminently pious and scholarly men. And until denominational distinctions are obliterated, we cannot abandon them at the *will* of what is now termed more liberally minded men. If any one thinks the methods adopted by our Methodist brethren for carrying on church work are better, *it is his right to enter that field* and labor there. And not to ask the Presbyterian Church to become Methodists. We would not think of asking our Methodist brethren to turn their Church over to Presbyterianism against their inclinations. Our standards are like a *rule*, in order that it may be *good*, "it must be *permanent*, *uniform* and *universal*." Change it to-day in any particular and you must change it to-morrow in some other. A good plan to furnish ministers for our "Weak churches" would be to pray more fervently "to the Lord of the harvest, that he will send forth laborers into His harvest," and have faith and wait for his promise. AMICUS.

Bellefonte, Feb. 6, 1888.

COLLEGE OF NEW JERSEY.

PRINCETON, N. J., Feb. 9th.—The trustees of Princeton College held their annual meeting to-day, and, in the absence of Governor Green, Dr. McCosh presided. The special business brought before the committee was the *resignation of President McCosh and the election* of his successor. Dr. Murray, the dean of the faculty, handed in his resignation, and gave as his reasons that he had been appointed to relieve Dr. McCosh of the disciplinary duties incumbent upon his office, and since Dr. McCosh had resigned there was no further need of his services.

The committee that had been appointed to nominate a president reported unanimously in favor of Francis Landey Patton, D.D., LL.D., Stuart professor of ethics in the college and professor of didactic theology in the Princeton Theological Seminary. No opposing nomination was made and he was unanimously elected president by the trustees. A committee was then appointed, consisting of Charles E. Green, of Trenton; E. R. Craven, of Newark, N. J., and Dr. Pennington, also of Newark, to wait upon Dr. Patton and inform him of his election.

After the election of Dr. Patton the matter of electing a vice-president was brought up, for which position Professor William B. Sloane has been mentioned as a candidate, but the trustees decided to withdraw the consideration of having a vice-president. It is probable that there will be no vice president and that Dr. Murray, the dean of the faculty, will be asked to retain his position. In accepting the resignation of Dr. McCosh the trustees passed the following resolution in regard to his administration:

"In reluctantly accepting the resignation of President McCosh, the trustees would place on record their sense of the distinguished service which he has rendered to the college and the signal success which has in every respect marked his administration of its affairs. His acquaintance with the most celebrated institutions of learning and the best educational methods, coupled with his profound knowledge of the human mind and his rare native sagacity, eminently fitted him to shape the policy of the college, and it is particularly fortunate that it has been in such hands during its critical period of intellectual development in which such rapid strides have been made in the work of education generally, as well as in the increase of needed facilities and appliances, and in which momentous questions have been in agitation and serious changes proposed in pre-existing systems to adapt them better to the varied wants of the age and country. His undeviating aim has been to make this a literary institution of the first order, which should stand in the front rank and offer advantages equal to the best. This aim he has energetically pursued with an enterprise prompt to discover and ready to adopt every needed improvement, while, at the same time, he resisted all unnecessary and unprofitable change and was ever in full sympathy with the old traditional life of the college and with the conservative position in religious faith and morals with which the name of Princeton has always been associated. While the sole credit for all that has been accomplished in his administration can not, of course, be claimed for Dr. McCosh, his has been throughout the organizing and directing mind and his activity has been untiring. He has lived for the college and its advancement has been the one object upon which all his thoughts and efforts were centered.

"The period of Dr. McCosh's presidency will ever be memorable in the history of the college for the introduction of a wisely balanced and carefully guarded scheme of elective studies, and of post-graduate and non-resident courses, and for the establishment of the schools of science, of philosophy and of art; for the institution of a system of fellowships and an increase of prizes and other methods for stimulating study and research; for the great enlargement of the library, museums and scientific apparatus; for the important additions of the number of eminent and well-qualified professors and instructors; for the erection of suitable buildings whose architectural beauty and effective arrangement have revolutionized the appearance of the campus; for a very considerable increase in the number of students whose religious life and moral tone and manly character have been objects of earnest solicitude as well as their intellectual training, while the gentle and kindly offices of the estimable and accomplished lady who graces the presidential mansion will be held in undying remembrances; for munificent gifts directed to most valuable ends in an ever widening scheme; for the enlargement of the college, which has only been restricted of yet ampler endowments to complete what has been so well begun, and for active efforts to enlist a higher degree of sympathy and co-operation on the part of the alumni of the institution. The fame of Dr. McCosh as a scholar rests chiefly on his attainments and his writings in philosophy, but he has shown in a most remarkable degree a comprehensive regard for every branch of learning, and has impartially sought to promote all alike in due measure. In fact, there is nothing that in any way concerned the welfare of the college but passed under his oversight and received from him careful consideration.

"The college is now more prosperous than it has ever been before, and has the promise of a still brighter and more successful future if the plans which an enlightened policy has dictated shall be carried with full accomplishment. Our personal relations with Dr. McCosh have been of the most pleasant and agreeable nature, and our best wishes follow him in his retirement from the office which he has so conspicuously adorned. We further cherish the hope that while the burdens and responsibilities of the presidency are laid aside, he will still continue his connection with the college and afford it the benefit of his instruction in philosophy, as heretofore."

The trustees unanimously decided to retain Dr. McCosh in his chair of philosophy, with $2500 per year. His resignation will take effect in June, so the present senior class will graduate under his administration. A worthy tribute to Mrs. McCosh was also included in the action of the Board. In his report, Dr. McCosh expressed his intention of giving to the public in published form a full account of his life and work at Princeton, setting forth his plans and systems of work, and showing wherein they have succeeded and failed. The class of 1879 formally presented to the trustees as its decennial gift to the college a $12,000 bronze statue of Dr. McCosh by the celebrated sculptor, St. Gaudens, to be placed in position next June.

THE AMERICAN TRACT SOCIETY.

This Society is nearing the close of her 63rd year. Since her organization more than $20,000,000 have passed through the treasury department, without the loss of a dollar so far as known! Every officer and agent is required to balance accounts with the Society once a month. *This is business.*

Her 210 missionary colporteurs labored in 33 of our States and Territories during the past year, addressed 5,136 religious meetings, made 139,163 family visits and put in circulation 111,081 volumes of Bibles and Testaments and other good books, besides millions of religious papers and tracts, thus bringing the Gospel, in the spoken and the printed form, to the homes of more than 600,000 of our people. The aggregate circulation of the Society's papers alone during the year was nearly 3,500,000. *This was a good year's work.* S.

AN APPEAL FROM THE BOARD OF EDUCATION.

It is exceedingly desirable that at the approaching Centennial of the General Assembly every Board of the Church be able to declare itself out of debt. There will then be no exception to the general rejoicing. The Board of Education therefore hereby makes an earnest appeal to the churches, especially to those larger ones that gave it little or nothing last year, to remember it with double liberality this year. The cause is one which the history of the past century, that will be presented at the next meeting of the Assembly, will show to have been of essential service in promoting the prosperity of the Church; and why should not the urgent recommendations and injunctions of the Assembly, sustained as they have been by long experience, be loyally heeded? Already the Board has been obliged to refuse the application of several very promising candidates to the risk of losing them altogether, and it has tried to economize to the utmost. And now our calculations show that if the contributions sent in between this and April exceed the average of those sent in last year, we shall be able to meet every obligation and stand on a line with the rest. Can not this be done? It can, provided the ministers only let their people understand the nature of the cause and the necessities of the case. So say many of the people, and the Board respectfully asks that it be done. Cards and envelopes for distribution can be had by application at the office. D. W. POOR.

THE MEASUREMENT OF MENTAL TIME.

Dr. J. McK. Cattell, a son of Secretary W. C. Cattell, of our Board of Ministerial Relief, lectured in the University of Pennsylvania, on "The Measurement of Mental Time," this being the second lecture of his course on psycho-physics.

The speaker began by pointing out that the subject was of psycho-physical, psycho-logical and philosophical interest. Psycho-physically, it is important to know that mental states correspond in their order and duration with the events of the physical world, and that there is a parallelism between changes in consciousness and changes in the brain. Psychologically, we need to know the time taken up by mental processes as part of a complete description of the mind. These times are also of use in helping us to analyze mental processes and to study the nature of attention, volition, etc. Lastly, the subject is of considerable philosophic interest. Time, like size, is relative. If all things should suddenly move more slowly or more quickly than at present, there would be no change for us. If, however, our physiological movements and mental processes should take place at the same rate as now, while our objective measures of time should move twice as fast, the days of our years would become seven score years, instead of three score years and ten, but we should not for this reason live any the longer or to be any the older. If, on the other hand, we should live as many years as at present, but the rate of our physiological and mental motions should be doubled, we should live twice as long and become twice as old as now. It would, consequently, be of great theoretical and, perhaps, practical importance to learn whether in the course of evolution the molecular arrangement of the nervous

system becomes more delicately balanced, so that the physical changes corresponding to our thinking pass more quickly—whether, as thoughts become broader, feelings more intense and will stronger, the time they take up becomes less.

Dr. Cattell then described the methods which have been used and the results which have been obtained. He had the apparatus set up and measured the reaction-time and other mental times of several of those present. He then explained how these complex times could be analyzed so as to get the time it takes to perceive, to will, to remember, for one idea to suggest another, etc. It takes about one-tenth second to see a color, one-seventh second to see a word. It takes longer to see some letters and words than others. A word can be named in one-ninth second, whereas one-third second is needed to name a color. It takes about two-fifths second to call to mind the county in which a well-known town is situated; one-half second to say which of two eminent men is thought to be the greater. Those used to reckoning can add two to three in less time than others; those familiar with literature can remember more quickly than others that Shakespeare wrote "Hamlet."

WOMAN'S FOREIGN MISSIONARY SOCIETY.

DIRECTORS' MEETING.

ASSEMBLY ROOM, 1334 Chestnut St., Philadelphia, Feb. 7, 1888.

Of all that goes to make up disagreeable weather we have had a full share to-day. Fog and rain, snow and slush, the latter over-shoe deep on street crossings. However twenty-one ladies braved these discomforts to attend what was a most important meeting. If any one came without a realizing sense that the annual Assembly, with its centennial reports, is only two months off, she heard the facts of the case before hoisting her umbrella to go home. Only one third of that "million for Foreign Missions," which the Church is to raise before next May, was in sight anywhere a month ago. The other two-thirds are in hundreds of sub-treasuries waiting to be floated out on the high water of spring meetings, or hidden away with that silver and gold for which the Lord's stewards are to give an account some day.

Receipts of this Society for January, $10,688.36. This is an advance in total receipts over this time last year of only a trifle over $300. Much is hoped from the March meetings of Presbyterial Societies, when the year's accounts are closed. A Presbyterial President, who was present, spoke of a plan which had been tried in her Society: "The advance of twenty-ninth cents on a dollar, which was to be made in our receipts, was equal to the support of two missionaries, and we put our request in that way and have succeeded."

The Executive Committee report the resignation of Mrs. Miller from the position of Home Secretary. Miss Jordan will fill her place until the close of the year. A letter has been received from Rev. Dr. Ellinwood, asking us to be represented at the London Conference on Missions, in June next. Mrs. Schenck has appointed Mrs. Dugdale, of Baltimore, as our delegate to that meeting, and she has accepted the position.

Of bands there are a round dozen reported this month, three in New Jersey, the rest in Pennsylvania. Miss Nelson had some very bright items to give about these young people. Among other things was a brand new name, Young America Mission Club. Why not? We heard just enough about a circle of seventeen young miners and breaker boys to make us wish for more. Speaking of bands; now is the time to tell that a leaflet by Miss Margory Henry is about to be published, which is full of pleasant plans and experiences and which will be very helpful to those who have boys in charge. Let all leaders of Boys' Bands be sure and get it.

January brought sixteen letters to the Foreign Secretaries. These were from Mrs. Tracy of Etawah, Mrs. Calderwood of Mozaffarnagur, Mrs. McComb of Saharanpur, Miss Condit of Woodstock and Miss E. J. Scoley's report of work done in Futtehgur. Five letters from India. Mrs. F. Coan and Mrs. E. W. McDowell write from Oroomiah and Miss Bartlett from Teheran, Persia. (That last letter was addressed to Mrs. Schenck.) Mrs. W. K. Eddy sends report of village schools from Sidon, Syria. Mrs. Butler writes from Ningpo, China, enclosing one from Miss Warner. Mrs. Leaman writes from Nanking and Mrs. J. H. Judson from Hongchow. Mrs. Thompson from Petchaburi, Siam. Mrs. Trippe with her husband have gone to Alleghany Reservation, W. New York. Speaking of her feeble efforts while in her old field she tells of the comforting words of an Indian sister when they parted, "You have helped us more by your sympathy and prayers than if you had been well and strong." Mr. Trippe has two preaching places, and has been blessed in both. Forty-one persons have lately united with the churches under his care. The Indian brethren are very busy repairing the church edifice in one station. The women work as hard as their white sisters do in similar cases and in just the same way. Mrs. Trippe tells of a white teacher with fourteen of her Indian pupils, who has recently been converted and joined the Church. (A fuller account of the scenes in this revival will be found in *The Church* for February, pp. 196.)

Under date of Dec. 9th, Mrs. Butler writes: "Since my last, we have had the pleasure of receiving Mr. and Mrs. McKee and their three little boys back to Ningpo. Their return was an occasion of great rejoicing amongst the dear native Christians, as well as our little Foreign Community. My little Eddie is more than happy in having three little boys so near his own age for playmates. They, with Mrs. Fitch's little 'Joy' and Alice, make a merry little flock of six.

"On the 20th of Nov. the Sacraments of the Lord's Supper and Baptism were administered in our Ningpo Church Of the three who were received into the communion, two were members of the Girls' Boarding School. It was a great delight to hear their clear voices in response to all the questions, return answer, 'I believe,' and to see them solemnly kneel before a full house to receive the rite of baptism. The third was a young boy who is a member of my household. He is a child of the covenant. His grandparents were among the first converts to Christianity, and were faithful members of the Bao-ko tah Church. His father and mother are Christians, and having been baptized in infancy, he has now, at the early age of thirteen, confessed his faith in Christ. Thirteen inquirers came before the session asking for admission to church membership, and all but three requested to wait till they had more knowledge of what was required of a Christian. Our native sessions seem to be very careful about receiving church members, often requiring them to wait many months for instruction, still treating them as though they really belonged to the visible church.

"A very important event occurred here last Sabbath, which was the unveiling of the idol in the rebuilt temple Dzing Nong Miao. The ceremony is called 'Kae Kwong,' literally, 'Letting in the Light,' or 'Open the eyes of the idol.' The paper which had been pasted over the eyes of the idol during the time the repairs were being made, is on that day removed, and the temple rededicated to the service of the idol. I believe the local magistrate was required to be present, but I do not know what part he took in the ceremony, or whether any other officials were present. There were thousands of worshippers in attendance, some who arrived Saturday night lying in the street all night awaiting the first sign of life in the temple. Ever since, crowds of people throng there, and tens of thousands of 'Kwaendiab' (or indulgences, letters of credit in the next world) are sold. While Satan is thus busy, the people of God are not asleep. Tracts and Bibles are sold also to the people as they pass along. All the chapels and churches are open, and services held all day long."

Miss Kuhl, of Sao Paulo, Brazil, expects to return soon to this country for rest, leaving her important work in charge of a lady connected with the Mission of the Southern Presbyterian Church.

Miss Bartlett tells of restored health in the missionary circle in the Girls' Boarding School in Teheran. Have just taken possession of their new quarters, and feel entirely at home in their fresh, pretty rooms.

Miss Condit, who was expected to leave Woodstock on account of failing health, is so much better that she has concluded to remain. She speaks as others have done of the native population of the Hills, as much greater than she imagined, and as in need of special work among them.

The names of Mrs. J. P. Mechlin and Mrs. McDowell, of Oroomiah, were proposed for adoption by this Society as its missionaries, and accepted.

The next regular monthly prayer-meeting will be held, (D. V.), in this Assembly Room, Feb. 21st, at 12 m. Is it not true that if friends, near and far, would remember as they ought, this noon prayer-meeting on the third Tuesday of each month, more of them would find their way here at that time?

Attention was called to the complimentary notices of both magazines, given by *The Church* and the *Evangelist*. Two very acceptable leaflets, "Giving like a little child," and "A strange but true story," are to be reprinted this month.

Three letters have been received from sister societies abroad since the last, meeting. In one of these from Ladies Society of the Free Church of Scotland, we find all that is necessary to say of our Calendar. In the kindly interchange of courtesies which goes on between this Society and our own, a Book of Travels has been sent here containing a notice of our missions in India. Now comes this testimony from one who received one of our publications. The Secretary says: "I am glad to quote from Lady S V. Clubb, of Newlands, Chiselhurst Common, who speaks of our 'handsome Calendar' which is both novel and interesting."

In earnest addresses by the President and others at the close of the meeting, the great need of specially qualified missionary teachers was strongly urged as a theme for prayer, together with the low state of the Treasury compared with the great increase asked for this Centennial year. Both subjects are commended to the Sisterhood who meet in spirit at the Sabbath hour of prayer, from five to six. The meeting closed with prayer by Mrs. J. F. Dripps.

H. M. J.

FROM THE NATIONAL CAPITAL.

WASHINGTON CITY, Feb. 1, 1888.

Petitions for prohibition in this district are coming to Congress from all parts of the country. That the liquor interest is not pleased at this is not at all surprising. One of its friends, W. I. Hayes, member of Congress, in declining to present one of these petitions, wrote a letter in which he says: "I am absolutely opposed to prohibition on principle, and a long residence in Iowa has shown me that it is an infamous, intolerant, cruel, blighting curse when attempted to be put in practice," and for this expression of his position the liquor men of this district, at a recent meeting, passed a vote of thanks. "For the just, legal, manly and American position taken by him in returning the so-called petitions of citizens of Iowa." It is to be hoped that when his present term expires other employment may be found for him than that of championing the liquor interest in Congress.

Liquor men here are alarmed at the aspect of things and actively at work getting signers to counter petitions, and no doubt they can obtain all they desire. It will be curious to watch this battle between right and wrong in Congress. These petitions cannot be ignored. They must receive respectful attention, as they represent the wishes of the intelligence and the solid worth of the country, and whatever the real sentiments of members may be, it is doubtful if many will care to join Mr. Hayes in openly proclaiming their fidelity to the rum traffic.

The papers here show considerable interest in this matter. The *Post*, a leading paper, says: "It does seem just a shade impertinent in the people of remote sections, most of whom have no knowledge of our local concerns, to be meddling with the police arrangements of Washington. If they have been led to believe that this city is an especially rum soaked place they have been deceived by lies." How many saloons it requires to "rum soak" a community, perhaps the *Post* can tell, but to the uninitiated it would seem that a saloon to every two hundred people, men, women, and children, are enough to accomplish the task. However, if saloons increase as rapidly in proportion to the increase of population as during the past five years, the rum soaking process will be fully accomplished. The population of the district has increased the past five years fifteen per cent., and saloons have increased forty per cent. In the same article the *Post* says: "Each of the sixty million individual citizens of the United States is part proprietor of this district, and is in some degree interested in its government." This being so, is it not the absolute duty of every well wisher of the people of this community to do all that is possible to remove the source of nearly all the crime and misery abounding here? The brewer's organ says: "Washington has been used as a mere experimental garden by politicians who are afraid to plant the seeds of their quackery elsewhere. The cranks, fanatics, speculators in isms, professional prohibitionists, trading temperance demagogues, bogus reformers, and the whole band of adventurers who seek to live without work, all look upon the District of Columbia as the chosen spot where their selfish schemes can be best worked at the start." Notwithstanding the fury of the rum interest, temperance people are undaunted, meetings multiply, and there is great enthusiasm. The Roman Catholics held a monster meeting Sabbath evening. Addresses were made by Bishops Ireland and Keane, and the audience seemed to be in full sympathy with all that was said.

J. B. B.

SYNOD OF NEW YORK.

The Synod of New York has resolved to support its own weak churches by a collection independent of the collections for Home Missions. This collection is to take the place of Sustentation. The Sabbath in the year for Sustentation is the first Sabbath in March. The attention of sessions throughout the Synod is called to this fact, confidently expecting that they will see to it that this subject of Synodical Aid is earnestly presented to the people on that day. This work is of the greatest importance, and should lie very near the hearts of all who can appreciate home missions at home. The money should be marked "For the New York Synodical Aid Fund," and be sent to Mr. O. D. Eaton, Presbyterian House, 53 Fifth Ave., New York, N. Y.

—The members of Cincinnati Presbytery may be surprised to learn that their reunion paper was adversely criticised on Monday, in the Philadelphia Ministerial Association, in a discussion on "Respect of persons in the House of God." It is difficult to see the logical or Scriptural connection, whether the Cincinnati suggestion be wise or not. It was the more surprising, because the Presbytery of Philadelphia, without protest or objection, has adopted a parochial system which will appear to many to recognize "the color line" and the race line in the House of God in a most explicit form.

The Family.

EDITED BY AUNT BERTHA.

For the Presbyterian Journal.

"HOW BEAUTIFUL!"

BY MRS. H. N. VANDERBECK.

A Christian woman, who for many years was deprived of her reason, had a lucid interval just before dying, and exclaimed, "How beautiful! everything is beautiful!"

Thy way was dark and dreary,
Poor, suffering child of earth;
A toilsome road, and weary,
Was thine from very birth.

The light of reason long had fled,
And in thy darkened soul,
No ray of sunshine e'er was shed,
Till Jesus said, "be whole."

And then death's angel quickly came,
And tore the veil away;
Dissolved is the poor earthly frame;
The spirit leaves its clay.

But ere it quits its dark abode,
To soar, a spirit free,
Up, and along the shining road,
The Saviour let her see

The way He would conduct her home,
Should not all darkness be;
Then a bright beam of glory shone,
And all earth's shadows flee.

"How beautiful! how wondrous fair!"
In ecstasy she cries:
One moment more, and she is there,
Beholding with her eyes,

The unseen glories of that place,
Which *we* would fain behold;
With her, we long to see His face,
And tread the streets of gold.

"How beautiful!" *we* then may say;
The half has not been told;
Here shines forever, one bright day,
And pleasures ne'er grow old.

But, oh, most glorious sight!
Jesus, our Lord is there;
'Tis this that fills all heaven with light,
And joy beyond compare.

O'er the bright splendors of the place,
Our eyes forget to rove,
While His dear lineaments we trace,
And see His smile of love.

Behold the eyes that for us wept,
The brow that bore the thorns;
Behold the wounded hands and feet:
What anguish for us borne!

Now He is our exalted King;
Now our all-glorious Lord;
Fain would we join all heaven, and sing
His praise with one accord.

For The Presbyterian Journal.

WHAT A GIRL CAN DO.

BY M. W. P.

(*Concluded.*)

Paul DeHaven and his sister were happy in their new and unaccustomed duties.

Blessed time, when the elasticity of youth makes life's work a pleasure!

Rosalie's bright class in painting showed constant progress.

Her music scholars daily came and went, seemingly inspired with their young teacher's enthusiasm and love for music.

And that blessed, joyous work of writing out and sending forth to the world her ideas on the problems of life, the high ideal thoughts of what life should be.

This afforded her "*sufficient recreation, it is such a change from the work of teaching,*" she would say when Paul remonstrated at her attempting so much work. "Besides it keeps up a healthful mental activity," she added gaily.

On the other hand the dull duties of the counting-room were glorified to Paul, having a steady purpose in life, viz.: to go through college.

The busy days of the summer vacation flew by on the wings of time. September came only too quickly; for were not the devoted brother and sister to be separated?

As the time drew near each shrank more and more from the dreaded separation. But as "Time waits for no man," not even though it rends asunder the fondest of hearts.

The week bringing Paul's departure arrived. Sabbath was always a precious time of soul-growth to these two. But this last Sabbath was very especially dear. Neither of them ever forgot it. It was all to be so different from what had been heretofore.

When Rosalie was away at college Papa had been left to Paul. Now she would be alone, saving for the presence of dear old Aunt Chloe, the old family servant.

It was a great comfort to have Aunt Chloe's black, familiar face around still, relieving her young mistress in every possible way the good old soul could. Aunt Chloe had always been an important factor in the DeHaven household.

"Bless yo' heart, Miss Rosalie!" she had tearfully exclaimed, when the news of their altered fortunes had been recited, "dat don't make no difference to ole Chloe, she loves you steady constant, jus' de same. May de good Lawd strike his po' ole servant dade, ef she ever leave you! No, honey, count on Aunt Chloe being wid you thro' thick and thin. Bless yr' heart!" And the faithful creature went out, wiping her eyes with the corner of her big gingham apron.

Paul had gone, and Rosalie had occasion to summon up all her good resolutions to keep up a brave heart.

Several friends, knowing how lonely the sister would be as Paul was always with Rosalie in the evenings, had kindly called that first evening. In the quiet of her own room, when retiring, she felt as never before a new force in the words, "I am the God of thy fathers." It seemed to come home to her heart in a comforting sense, and she turned to her favorite "heart's ease passage;" "I will not leave you comfortless, I will come to you."

The next day Rosalie had resolved on another step and that was to accept a position offered as assistant teacher of Greek, one hour each day in the young ladies' school, preparatory to Wellesley College.

Next came a class of young girls asking for private instruction in French. And in the course of the year another class in German.

Thus was our young friend's time fully, tho' pleasantly, occupied, together with her church duties as president of the young people's society and teacher in the infant class in the Sabbath-school. But work is a good antidote for loneliness.

I do not mean to say that life was always one sunshiny day, not by any means. Rosalie De Haven, like all other mortals, had her days of ups and downs, of discouragement, when everything seemed to be going all awry. But she had learned that true wisdom which many older have not; *to fly to her blessed heavenly Father,* "casting all her care upon Him."

At last, after many home-comings and partings at the usual vacation periods in the successive college years, Rosalie experienced the great joy of her life.

She had been proud on the day of Paul's graduation to see him bear off the first honor of his class.

On their return home, however, Paul drew his sister down on the sofa beside him, saying, "Little sister, I've saved the best news of all to tell you as soon as we were cosily settled down in our dear home to-night. It is this, I have resolved to give my life to the Master's work, as one of his chosen ministers. Praying humbly that he may use me as the unworthy instrument of bringing souls to Himself."

Then did our heroine reply, "My own dear brother, I feel so deeply and thankfully glad! It is just what I've been praying for all these years."

We cannot follow Paul De Haven through two years of teaching and instruction in Normal Schools, during the summer vacations, in order to raise funds for his Seminary course.

Suffice it to say, that in due time he passed satisfactorily thro' his theological training, and is now the beloved and successful pastor of a large and ever growing congregation.

Rosalie De Haven, who is such no longer, but the inspiration of another home, knows that her brave resolve away back in those earlier years has been the means of winning many precious souls to Christ.

WHY DOLLY DIDN'T GO.

"Mamma talks funny sometimes," said Dolly to herself, as she tripped along. "I don't believe God'll want me to do anything to-day 'cept to have a real good time. If He does want me to do anything, I hope He'll tell me real loud, 'coz little girls can't think of much at picnics 'cept the nice things."

Dolly had come now to the covered bridge that crossed the river. She stopped to peep out for a moment through the great timbers of the sides, and down into the black roaring depths below. Just as she reached the other end and was passing out of the bridge she heard a faint sob. Dolly looked everywhere, and, at last, down by the very edge of the river, half buried in the green ferns and tall flags, she found Bessie Stone crying as if her heart would break.

"Why-ee!" said Dolly, "what is the matter, Bessie?"

Never a word from Bessie, only she cried harder than ever. Dolly could see she had started for the picnic. She had a lunch-basket beside her, and her school-dress and her pink sun-bonnet had been freshly washed and ironed. "Come, Bessie," said Dolly, creeping down to her, and trying to take her hands away from over her face. "I heard the teams comin' when I was on the bridge. We'll miss 'em if we don't hurry."

"Oh, dear, dear, I can't go. I can't go. I lost my money down through the bridge and now I'll have to stay at home."

"Run home and get some more," suggested Dolly.

"Mamma can't give me any 'coz she's poor. I picked up chips for Mrs. Bean and earned this. I never went to a picnic in all my life, and I wanted so much to go to this." And the tears came faster and faster.

"Dear! dear!" said Dolly, "never been to one picnic?"

"No," said Bessie, "an' I worked four weeks to earn the money. I had it in my hand, and I stopped to tie up my shoe on the bridge, and I laid the money down on the bridge, and there was just a little crack, and it felled through."

"I'm so sorry," said Dolly.

They were not far from the schoolhouse. They could hear the gay chatter of the boys and girls as they came together, and then the loud rumble of the teams as they drove up. Bessie gathered up her sun-bonnet and basket, and then, with a very sad face, started to go back over the bridge again, and home.

Did somebody whisper to Dolly that she jumped up so suddenly? There wasn't a live creature in sight except a very old frog. But Dolly heard very distinctly these words in her heart: "If God has anything He wants you to do to-day, don't fail Him, will you, dear?"

Perhaps if Dolly had stopped to think of all the lovely things at the picnic she never could have done it, but she just remembered that Bessie Stone never went to a picnic in all her life.

Another moment and Dolly went flying back over the bridge, and caught Bessie, and crowded the precious handkerchief that had the money in it into her hand. "Here's my money," she said, "now go quick, Bessie, or you'll be late." She was a little afraid she might change her mind if there was any delay.

Bessie's eyes opened wide. "Why, what'll you do?" she said. "Oh, I don't care about picnics; that is, not very much," answered Dolly, bravely.

Bessie refused at first, but she was very small, and she wanted so much to go. Dolly urged her very hard, and at last she took it.

"We'll swap lunch baskets," said Dolly. She never did things by halves, and she had noticed that Bessie's basket had altogether too lean a look for a basket that was going to a picnic.

So they exchanged, and Bessie ran on up the hill, urged on by Dolly's cry of "Hurry now, Bessie," behind her.

It was baking day at Mamma Carr's. She was just holding up in one hand a little cranberry roll and trimming the edges with the other, when the door suddenly burst open and Dolly herself came rushing in like a small hurricane.

"Dear! dear!" said mamma, with the turnover poised in mid-air. "Why, Dolly, what is the matter? Did you lose your money?"

"No'm; I've gived it to Bessie Stone, 'coz she lost her's through the bridge, an' she never went to a picnic in her life, never."

Dolly winked very fast to keep the tears back, but in spite of all she could do there were two or three that squeezed through. Mamma dropped the turnover on the moulding-board, and took Dolly in her arms, and gave her a hug.

"Why, Dolly Carr," said she, "I'd rather my little girl should do a thing like that than have her made a queen."

They opened Bessie's lunch-basket. I am sure you could never guess what was the lunch that poor little Bessie was to carry to the picnic. It was just two dry crackers and a piece of codfish. "I'm so glad I thought to swap," said Dolly.

Mamma gave up her baking, and devoted herself to her daughter all day. They had dinner out under the old elm, where the sunlight peeped through the leaves in little dancing flecks all over the table. And then they went out in the woods for a long ramble after wild flowers. And the little girl was full of sunshine all day long.

"Somehow," she said to mamma, "I keep growin' gladder and gladder all the time."

Bessie stopped on her way home to exchange lunch-baskets. "I never had such a good time in all my life," she said to Dolly, "and I'll never forget it in you, Dolly Carr—never."

"It's been the beautifullest day I ever had," said Dolly, when she was snugly tucked in bed that night.

"And I know why," said mamma. —*Presbyterian Messenger.*

AN obstinate man does not hold opinions—they hold him.—*Bishop Butler.*

A QUEER YOUNG DUCK.

Grandma's house was the pleasantest place in the world to Willie and Nina, and everything about the old-fashioned house and garden appeared wonderful. "It's a tip-top place to visit," said Willie; but he was particularly delighted with the ducks. Nina was half afraid of them when they came close to her, and she timidly scattered the crumbs grandma gave her; but Willie was ready to let them eat from his hand.

"What do they have such queer feet for?" he asked.

"So that they may swim," answered grandma. "Watch them when they go to the pond."

Willie did watch them very closely. Nina grew tired after a little while, and ran away; but Willie stayed by the pond for a long time. By and by he looked in at the kitchen door, and asked, "Grandma, if chickens had been made just like ducks, they could swim, too, couldn't they?"

"Yes," answered grandma, who was busy about her work.

After that, they saw no more of Willie for nearly an hour. Grandma heard him moving about the attic, and thought he had found something to amuse him among the old furniture up there; and Nina, happy over a book, did not look for him. Suddenly, everybody was startled by a loud cry from the duck-pond; and grandma and Bridget, running out of the house, saw Willie's curly head bobbing about in the water. Fortunately, the pond was not very deep; and he scrambled to the shore in a minute. But such an odd-looking boy as he was! His hair and clothes were dripping, and he had a great turkey-wing tied under each arm and an old palm-leaf fan fastened to each foot.

"I was trying to be a duck," gasped Willie, as soon as he could speak.

"An' it's ducked ye was, thin, I'm sure," said Bridget, in genuine astonishment.

"I thought if I had big feet and wings, and everything, I could swim; but I didn't. I just went down kersplash!" exclaimed Willie, looking at grandma.

"O Willie! Willie! what will you try next?" said grandma; and then she sat down on the steps, and laughed.

Bridget carefully hung the two wings she was saving for dusters by the fire to dry, and Willie's wet clothing was soon placed beside them.—*Exchange.*

PATCHES AND HEROES.

"Three! four! five! How funny!" cried the girls. "Hurrah!" shouted the boys. What are they counting? Yes: the patches on poor little Constance's dress. She heard every word, and the boys' loud laugh. Poor little heart! At first, she looked down, then the tears came with a great rush; and she tried to run home.

"Cry-baby!" said the boys.

"Don't want her to sit next to me," said Ella Gray.

"What right has she to come to our school?" whispered proud Lillie Gross.

"There! don't mind a word they say!" exclaimed Douglas Stewart, leaving the group of rude boys, and trying to comfort Constance. "Let me carry your books," he continued. "Cheer up! It's only a little way to your home, isn't it?"

Constance looked up through her tears, to see the bravest boy in school at her side.

"I live in the little house under the hill," said Constance. "It isn't like your grand house."

"No matter for that. It has pretty vines and climbing roses, and it's a very nice house to live in," said Douglas. "I dare say you are happy there."

"Yes. I don't want to come to this school again," said Constance, softly.

"Oh, things will be all right in a day or two," said the boy, kindly. "Never mind them just now."

The scholars had been talking of heroes a little while before: they had been wishing to be like Alexander and Cæsar and Napoleon. There was not a hero among them except this same Douglas Stewart, who dared to stand out before all his schoolmates, and befriend this poor, forlorn little girl.—*Sunday-School Visitor.*

WHAT PUSH CAN ACCOMPLISH.

The first experience of a millionaire merchant at Philadelphia on his arrival in this country aptly illustrates what push can accomplish. When he stepped ashore from the sailing vessel, he said, "I was without money or friends. I spoke to a man on the wharf, and asked him what to do. He replied, 'Work, young man. Have you any motto?' 'No,' I said. 'What do you mean?' He said, 'Every man must have a motto. Now think of one. Go out and hunt for work.'

"I started thinking of a motto. As I walked along the street I saw painted on a door the word 'Push.' I said, 'That shall be my motto.' I did push at that door, and entered an office. I was asked what I wanted. I said, 'Work; and the word on your door gave me not only a motto, but confidence.'

"My manner pleased the man. He asked me many questions, all of which were answered promptly. He said at last: 'I want a boy of "push," and as you have adopted that for your motto, I will try you.'

"He did. My success followed, and the motto that made my fortune will make that of others."

The word is old, short and crisp, but it expresses everything, and has carved out fortune and fame for hundreds of thousands of poor and obscure boys.—*Dry Goods Chronicle.*

A GOOD THING FOR BOYS.

Manual training is one of the few good things that are good for everybody. It is good for the rich boy, to teach him respect for the dignity of beautiful work. It is good for the poor boy, to increase his facility for handling tools, if tools prove to be the thing he must handle for a living afterwards. It is good for the bookish boy, to draw him away from books. But, most of all, it is good for the non-bookish boy, in showing him that there is something he can do well. The boy utterly unable, even if he were studious, to keep up in book-knowledge and percentage with the brighter boys, becomes discouraged, dull and moody. Let him go to the workroom for an hour, and find that he can make a box or plane a rough piece of board as well as the brighter scholar, nay, very likely better than his brighter neighbor, and you have given him an impulse of self-respect that is of untold benefit to him when he goes back to his studies. He will be a brighter and a better boy for finding out something that he can do well. Mind you, it is not planing the board that does him good; it is planing the board in the presence of other boys who can no longer look down upon him when they see how well he can plane. He might go home after school and plane a board in the bosom of his family, or go to an evening school to learn to plane, without a quarter part, nay, without any, of the invaluable effect upon his manhood that it will have to let him plane side by side with those who in mental attainments may be his superiors.—*The American Magazine.*

"RAIN FROM HEAVEN."

Once a little girl who loved her Saviour very much for having so loved her, came to her minister with eighteen shillings for the missionary society.

"How did you collect so much? Is it all your own?" asked the minister.

"Yes sir; I earned it."

"But how, Mary? You are so young and so poor."

"Please, sir, when I thought how Jesus had died for me, I wanted to do something for him; and I heard how money was wanted to send the Gospel to the heathen, and as I had no money of my own, I earned this by collecting rain-water, and selling it to washer-women for a penny a bucket. That is how I got the money, sir."

"My dear child," said the minister, "I am very glad to hear that your love to your Saviour has led you to work so long and so patiently for him, and now I shall gladly put down your name as a missionary subscriber."

"O, no, sir, please; not my name."

"Why not, Mary?"

"Please, sir, I would rather no one knew but him; I should like it put down as 'Rain from Heaven.'"—*Missionary Anecdotes.*

FOR AN INVALID'S HEAD REST.

The small, soft, eider-stuffed cushions, in melon form, either in sections of two colored plushes, in brioche fashion, or in soft Indian silk, are most acceptable. They are so soft and movable that they seem to fit into the head whichever way it turns. Sofa cushions of the usual square shape are now occasionally of three colors, and made to look as if an extra cover was put on, with one corner turned back to show the real cushion inside. The cushion is of one color, the corner lining of another, and the simulated inner cover of a third. Old gold, crimson, and deep peacock, or brown, pink and gray are good harmonizing colors. Plush usually forms the chief material with satin for the simulated linings, but sateen or soft Pongee silk is also used. Pongee silk has achieved a wonderful popularity for decorative purposes, and linings to bags, sachets, &c. Very pretty cushions of brocade or plush, and also the daintiest of tea cosies, are decorated with a length of contrasting Pongee silk, cut to look like a little curtain, and drawn across one side with a silken cord, with pompons. The cushions are only so arranged on one side, but the cosies have the scarf carried right across the top, slantwise, so that, on each side, it is to the right side.

A CORRECTION.

Aunt Bertha makes this correction very cheerfully, and is sorry that the error was made:

DEAR AUNT BERTHA:—I read your nice column over, saw the records of my texts, but did not see my name. You had Maggie Mc.Potter. My name is Maggie McChesney Potter.

For The Presbyterian Journal.

FATHER JEWELL'S BIRTHDAY.

[FOR THE AGED.]

Where have my years and seasons fled,
That seemed so full and weighty?
They all are with the silent dead,
Though numbering five and eighty.
From God I wandered far away,
But Jesus came and sought me;
O may I never go astray,
From that dear Friend that bought me.

Lord, fill my soul with Thy rich grace,
That I my days may measure,
And clearly view Thy smiling face,
And lay in heaven my treasure:
I long to see Thee as Thou art,
In clear and open vision—
To bind the Saviour to my heart,
And dwell in fields elysian.

My earthly friends have crossed the tide—
Have passed the vale before me—
And Christ is walking by my side,
To hold His banner o'er me:
I now am His, and He is mine,
And will be parted never;
I shall in His own glory shine,
Forever and forever.

February 11, 1888.

JAPANESE COMPOSITION.

The following has come to the Editor from Yokohama, Japan, and he hands it over to Aunt Bertha as an illustration of Japans learning English and morality both:

A class of Japanese young men was recently asked to write an essay on the subject, "How to be truly Happy," and the following is a part of the result.

"HOW TO BE TRULY HAPPY" NO I.

Commonly thought if I get good honest and have good friends, &c., but this is not so event. Man who is not truly kind and benevolential can not be truly happy. The true happy is that cheerful feeling when any person has done right things, and I think it is not true happy the beauty of the building, the brightness of wearing. True happy can only be obtained if any person who has wishes to be one gave out his selfish idea and become benevolent character from his true heart.

Persons who are well, studying and labouring, kindness to others can obtain happy soon or late. Persons must wished to be happy. Bad one can never be happy.

Drinking, eating, and dancing are no happy for us. But there is only one which is the increasing of the influence of our country beyond the other countrys. At, present our country is the lowest part of civilization and very poor as compared with every country at Eulope and America and this is one of unhappy in our country. But we must do the manner of introducing our country to the happy at the course of time. I am a naval man. My great happy is that if we give some interest to our navy then truly happy will gain.

All persons wish to get a happy. All persons who are now studying, working, cultivating and trading are only doing their own duties to get a happy.

One who wishes to get a happy must study his duty diligently and keep his heart truly and kindly. The happy never comes to a person who is unjust and unkind, but on the contrary the kindness and trueness has a great attraction to the happy.

I think with my own brain only that the way to get true happy will be that part of the way to get his own happy which do not and also will not give unhappy to the others.

Although he himself only be happy if it will give unhappy to the others, he, if he be moral one, will not feel happy of it.

A LARGE part of Christian virtue consists in right habits.—*Paley.*

LOVE FOR THE PAPER.

A lady in Iowa writes the Editor: "We prize THE JOURNAL more than I can tell. Our oldest daughter always asks for it as soon as her papa comes home at noon"—the day he gets it from the post-office "And I feel so grateful to you for your clear, plain articles on Romanism." Aunt Bertha is glad to continue to hear from so many sources that the children are so anxious to get the paper. She is as happy in it as they are.

VERBAL BLUNDERS.

Many years since, when, as a young curate, I had been delivering a sermon on "Forgiveness of Injuries" in Hurstmonceaux church, and, as I flattered myself, with considerable power, on my returning to the vestry, my dear old rector, Julius Hare, said to me, with the well-known queer smile on his rugged face, "Do you know what you have been saying to the people? I only hope they won't follow your advice." "Why, what?" I asked with some surprise. "Why, you've been telling them over and over again to be sure always to return evil for good." Need I say that my good opinion of myself and of my sermon was seriously and wholesomely lessened? The other example occurred at a well-known watering place. Sitting next to a lady resident, at table, the name of a gentleman, also resident there, having been mentioned, some conversation arose which showed that I was well acquainted with him. "Dear me," said the lady, "I did not know that Mr. P. was such a friend of yours." "Yes," I replied, "we have known one another for years. We are both antiquarians, *you know.*" "*Oh, yes,*" was the reply; "have you heard that we are *going to have an aquarium here?*" I need hardly say that I speedily, and I hope skilfully, changed the subject.—[*London Spectator.*

HATE EVIL.

Dr. Arnold, of Rugby, that great and good lover of boys, used to say, "Commend me to boys who love God and hate the devil."

The devil is the boy's worst enemy. He keeps a sharp look-out for the boys. There is nothing too mean for him to do to win them, and then, when he gets them into trouble, he always sneaks away and leaves them. Not a bit of help or comfort does he give them.

"What did you do it for?" he whispers. "You might have known better!"

Now, the boy who has found out who and what the devil is ought to hate him. It's his duty. He can afford to hate this enemy of all that is good and true with his whole heart. *Hate the devil* and fight *him, boys*; but be sure and use the Lord's weapons!—*John Ruskin.*

THE WOMAN WHO LAUGHS.

For a good every-day household angel, give me the woman who laughs. Her biscuits may not be always just right, and she may occasionally burn her bread and forget to replace dislocated buttons, but for solid comfort all day and every day she is a very paragon. Home is not a battle-field, nor life one long unending row. The trick of always seeing the bright side, or, if the matter has no bright side, of shining up the dark one, is a very important faculty; one of the things no woman should be without. We are not all born with the sunshine in our hearts, as the Irish prettily phrase it, but we can cultivate a cheerful sense of humor if we only try.—*Rural New Yorker.*

THE SOURCE OF ENJOYMENT.

Now let me tell you a secret—a secret worth knowing. This looking for enjoyment does not pay. From what I know of it I would as soon chase butterflies for a living, or bottle moonshine for cloudy nights. The only true way to be happy is to take the drops of happiness as God gives them to us every day of our lives. The boy must learn to be happy while he is plodding over his lessons; the apprentice, while he is learning his trade; the merchant, while he is making his fortune. If he fails to learn this art he will be sure to miss his enjoyment when he gains what he sighed for.

GATHERED PEARLS.

If you would not have affliction visit you twice, listen at once to what it now teaches.—*Burgh.*

The reward of one duty is the power to fulfill another.—*George Eliot.*

A gem is not polished without friction; nor is a man perfected without trials.—*Chinese Proverb.*

There is nothing in the universe I fear but that I shall not know all my duty, or shall fail to do it.—*Mary Lyon.*

It is only necessary to grow old to become more charitable and indulgent; I see no fault committed by others that I have not, or might not have committed myself.—*Goethe.*

The hiding places of man are discovered by affliction. As one has aptly said, "Our refugees are like the nests of birds: in summer they are hidden away among the green leaves, but in winter they are seen among the naked branches."—*J. W. Alexander.*

SPARKS.

Little Ellis, who is too young to attend school, enjoys the Saturday's play with the older children, but dreads the Saturday night's scrubbing, which he regularly receives, one day remarked, "Well, I would just love Saturday if it hadn't any night to it!"—*Youth's Companion.*

"Punch" has a picture of a couple of old gossiping Scotchwomen who are talking, while their pastor is coming along the road on a tricycle. One gossip says: "I canna think what's come over oor kirk. I dinna like ta see the meenester goin' aboot the country on a cyclopedia."

A Bright Addition.—Speaking of *George Washington* always reminds me of that good story of how Mr. Evarts told Lord Coleridge, when they were at Mount Vernon, the legend of Washington throwing a dollar across the Rappahannock. "But," objected Coleridge, "the Rappahannock's a broad stream." "Yes," retorted Mr. Evarts, "but you must remember that a dollar went further in those days." At a dinner party not long ago, Mr. Evarts was chaffed a little about the many stories attributed to him by the newspapers, and incidentally this one was praised as his best. "Oh," said Mr. Evarts, modestly, "I don't say all the good things that are credited to me. Every now and then some anonymous newspaper paragraph says a wittier thing than any of us. Now, what I might have said to Lord Coleridge was that it was not so strange that George Washington threw a dollar across a river since he threw a sovereign across the sea."—*Philadelphia Record.*

Little Folks.

THE CHRIST CHILD.

First Child.

Cradled in a manger,
In a stable bare,
Lies a little infant,
Pure and fair.

Over Him His mother
Bends with loving eye,
While an old man watches,
Standing by.

Far from home and friendless,
Who so poor as they?
From the crowded inndoor
Turned away.

Wearied with the journey,
And the hard world's scorn,
Here the mother welcomes
Her first born.

Second Child.

Why, before her baby,
Does that mother kneel?
Whence the holy light her
Eyes reveal?

Third Child.

Cradled in that manger
Lies the Eternal Son,
Who is with the Father
Ever One.

On that mother's bosom,
Sleeps in slumber still
He who ruleth all things
By His will.

—*Sunday-School Hymnal.*

A LITTLE GIRL'S FAITH.

"What would I do if I were to be blind?" cried grandmother, rubbing her eyes.

"I'll tell you what to do, grandmother," said Jessie, jumping up from her playthings.

"What?" asked grandma.

"Go and tell Jesus," said Jessie; "that is what I would do."

"Perhaps he would not cure me," said grandmother.

"Then he would help you to say 'Thy will be done' and then you would not mind it, grandma," said the little girl.

GOOD HUMOR'S VISIT TO CROSS FRANKIE.

Once upon a time there was a little boy whose name was Frank. He was a good boy generally, and had plenty of toys, such as nine-pins, blocks, drums, a boy doll, a lovely horse, and he liked to play with all those things and scatter them over the floor, which his mamma allowed him to do all day, until evening. Then mamma said: "Now, Frankie, pick up your toys and put them in the drawer." But Frankie, being tired, and a little cross, would say with a pout: "I don't want to put them away. Mamma pick them up."

Well, one evening Frankie was sitting on the carpet with his toys all around him, when there was a brisk "rat-a-tat" at the door, and in walked a little man who said, "Good evening Frank. Why, what is the matter? You look so cross. I see you don't know me to-day. My name is Good Humor." Frankie said, "I don't want to pick up all these things every evening." Then Good Humor laughed and said, "Well, I will have to introduce you to two friends of mine. I expect them here every minute." While he was yet speaking there came a "rat-a-tat, tat," at the door, and in walked two little gentlemen. One of them went to Frank and said, "Good evening, Frank; my name is Cheerfulness. Allow me to introduce you to my friend, Work. We have called this evening to help you put away all your toys in their proper places for to-night. Come, show us the drawer." "Here it is," said Good Humor, with a laugh. So Frank went with Cheerfulness to work, and they piled up the toys on Work's back, and they put them away in the drawer very carefully. Then Good Humor shouted, "Hurrah, hurrah!" and Cheerfulness shook hands with Frank, and Work said, "Good evening, I am going to bed;" and they all went away and left Frank laughing.

Dear little boys and girls, whenever you feel cross or sulky, and don't wish to obey your parents, call on Good Humor and Cheerfulness, and they will help you with your work.—*Brooklyn Times.*

Enigmatic Echoes.

[Everything relating to this department should be addressed to "Enigmatic Echoes," East Sumner, Maine.]

23—ENIGMA.

Composed of 55 letters.
My 19, 38, 32, 48, 3, 34 is to walk with a rolling gait.
My 9, 4, 51, 18, 1, 24 is to sift.
My 55, 23, 2, 49, 46, 31, 43, 52 is marvelous.
My 10, 30, 37, 26, 39 is used for decorating at Christmas time.
My 36, 24, 47, 54, 5 is a faint.
My 16, 14, 46, 4, 27, 29 is piercing.
My 21, 15, 8, 6, 11, 40 is one who sends.
My 35, 50, 12, 40, 4, 44, 42, 22 is a guard.
My 41, 17, 53, 13 is to seek.
My 28, 33, 7, 25, 45 is the cry of an animal.
My 21, 20, 19 is a carpenter's tool.
My whole is a quotation from a familiar poem.

NELLIE.

24—WORD SQUARE.

1. To boast.
2. A town in Nevada.
3. Again.
4. A noisy instrument.

W. W.

25—SCATTERED SCRIPTURE.

One word from each of the following passages will form a quotation from the Psalms.

1. A city set on a hill cannot be hid. Mat. v: 14.
2. Happy is that people that is in such a case; yea, happy is that people whose God is the Lord. Psa. cxliv: 15.
3. And in the fourth watch of the night Jesus went unto them, walking on the sea. Mat. xiv: 21.
4. O thou of little faith wherefore *didst* thou doubt? Mat. xiv: 21.
5. The Lord is *my shepherd I shall not* want. Psa. xxiii: 1.
6. What and if ye shall see the Son of man ascend up where he was before? John. vi: 62.
7. In my Father's house are many mansions. John xiv: 2.
8. The heart of the wise teacheth his mouth, and addeth learning to his lips. Prov. xvi: 23.
9. Thou wilt keep him in perfect peace whose mind is stayed on thee. Isa. xxvi: 3.
10. And seeing the multitudes, he went up into a mountain. Mat. v: 1.
11. Behold I stand at the door and knock. Rev. iii: 20.
12. I cried unto thee, O Lord; I said Thou art my refuge and my portion in the land of the living. Psa. cxlii: 5.
13. If ye shall ask anything in my name I will do it. John xiv: 14.
14. This people honoreth me with their lips, but their heart is far from me. Mark vii: 6.

BELLE.

(*Answers in two weeks.*)

ANSWERS.

15.—Indolent.
16.—Charity begins at home.
17.—

G O L D
O H I O
L I O N
D O N E

18.—1. Pear, ear. 2. Brat, rat. 3. Stone, tone. 4. Cowl, owl. 5. Pink, ink. 6. Rage, age. 7. Pike, Ike. 8. Task, ask.

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—Says *The Observer*: "Probably the *Evening Post* is correct in saying that the King of Italy does not trouble himself in the least about President Cleveland's Jubilee gift to the Pope. European monarchs are not usually much interested in the relation of the President of the United States to their affairs. But the Duke of Torlonia, the Mayor of Rome, has been peremptorily removed from office, because he called on the Cardinal-Vicar to offer his congratulations on the Pope's Jubilee. The President's gift was an offence to the vast majority of the American people, not merely because it was a token of sympathy with a dethroned monarch who is fighting against the cause of constitutional liberty in Italy, but because it was an official recognition of ecclesiastical claims which our President had no right to make, as the representative of sixty millions of Americans."

THE CHURCH AND IMMORALITIES.

The Christian Observer has an extended and careful editorial, (two and a half of its long columns,) in reply to ours on "The Principle of Prohibition." It is excellent in tone—a tone which makes discussion not harmful but enlightening. We desire to follow it in the same way. The question raised is specially of double importance just now: 1. It affects the nature of the Church, its relation to society and the State, and involves not only the right and duty of the Church to deal with the liquor evil in its political complications, but other immoralities, polygamy, divorce, Sabbath breaking, &c. 2. It is supposed to involve a serious difference between our Northern and Southern Presbyterian Churches, on which it is necessary to come to some understanding. The Omaha Assembly was charged with inconsistency, because in one breath it adopted the Missouri paper and in the next endorsed prohibition.

Our Louisville friends said in their issue of January 12th:

We oppose all Church action on Prohibition, . . . because it is not right, because Christ has not authorized the Church to take any political action, whatever. . . . Good men generally agree that the saloon ought to go. . . . But many thoughtful men insist that while the Church may well speak as to the morality (or immorality rather) of the saloon, *she must leave to the citizens the duty of deciding in what way and with what penalties the civil governor must act, in his use of physical force.*

That called forth the criticism in our issue of January 19th, to which our contemporary now replies.

It is difficult for disputants to represent each other's views with strict accuracy, and even when they do, readers may feel in doubt, if the exact and full words are not given, as to whether they are not colored in the representation. Even the quotations of fragmentary exact words, out of their connection, may convey a wrong meaning. We generally prefer, therefore, at the expense of space, to quote in full as we now do. The *Observer* says:

Our contemporary has not apprehended the full meaning of the words of ours which he has italicized. We would "leave to the citizens the duty of deciding *in what way*, and with what penalties the civil governor must act." By these words, "in what way," we would be understood as relegating to the citizen *alone*, the whole question, whether it is better to restrain the temptations of the saloon by an enactment of Prohibition, or of High License, or by some other means yet to be suggested. We hold that with this class of questions the Church has nothing to do. How shall we see this difference?

"To the Law and to the Testimony." We would not follow our contemporary in arguing from our *own* sense of what is right or wise. For we have a teaching from the Lord. And this alone must be our standard. It is found in Matt. 22:17, 21. The Herodians asked Jesus: "What thinkest thou? Is it lawful to give tribute unto Cæsar or not? . . . Then saith he unto them, Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's."

Then after a very long paragraph, narrating the wrongs that Rome had perpetrated in Judea, the *Observer* continues:

With these experiences of the influences of idolatrous Roman rulers on the people of God, and with the expectation that these idolatrous efforts would soon be repeated by their conquerors, the question was put to Jesus with wonderful force, "Shall we give tribute to Cæsar or not?" As it were to ask him:—Are not influences like these (the direct introduction of Idolatry into Jerusalem) cause enough to justify the Church in declaring the duty of the citizens to use the only influence that they had, namely, the sword, to force the State to cease its heathenism domination in God's holy city?

But lo! Christ replies, "Render unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Not even such wrongs as these will justify the Church in instructing the citizen as to his *political* acts.

Strong drink has been doing a fearful work in this land. The Church may wisely set forth what the Bible teaches concerning it. Individual citizens may well counsel with each other as to the best laws for its repression. As citizens, we ought to throw our influence for the most effectual suppression of the saloon. But when the question is, whether the Church may counsel the adoption of this or that law by the State, she is estopped by the teaching of Christ, uttered under the urgent circumstances in which he spoke.

Observe now the points of agreement with which our friends and we start:

1. The liquor traffic is an "immorality."

2. It should be abolished; it "ought to go."

3. Christians as citizens ought to labor for its suppression—of course should pray, speak, vote, against it.

But the question at issue is: Should the Ministers and Judicatories of the Church make deliverances to that effect and counsel all thus to act as citizens? As we put it in our article:

If it is believed, as it is believed, that the liquor traffic is harmful, physically and morally wrong, immoral (to use our friend's true word), may not, should not, the minister in the pulpit and Presbytery, Synod and Assembly, in solemn session, declare that in their judgment, that immorality should not be legalized, and counsel the members of their churches to seek to purge the statute and constitutional laws of the land of all connivance with the immorality? May they not properly declare, must they not, if faithful, declare that the fundamental laws of the States and nation should forbid immorality? And urge those over whom they are in the Lord, not merely to believe and pray, but speak and act as citizens in such a way as to secure enactments that shall legalize the moral, and put under ban the immoral?

Our Louisville friends do not disclaim this as the naked issue—as the correct *status questionis*.

It will, we think, surprise many that they do accept that statement of the question.

Greater still will be the surprise at what they affirm in their first paragraph—that the question as to whether immorality shall be prohibited by law, statute, constitutional, or both, or shall be licensed and its temptations simply restrained, is one with which the Church has nothing to do; and that citizens, as citizens, are to be left to settle it, without any counseling and educating influence from ministers in the pulpit and judicatories in their meetings.

Greatest surprise of all will be caused by their interpretation of the gospel incident which they cite as proof of their position.

As we read it, the argument from that incident is directly the other way. The Pharisees and the Herodians, inimical to each other but agreed in their enmity to Jesus, conspired to entrap him. They asked him a political question, the answer to which they supposed must offend one party or the other. If ever there was an occasion on which Jesus could properly have fallen back on the ground taken by *The Observer*, it was then. He knew his enemies were acting hypocritically. Did he reply: "The Son of Man is come to save the lost. My mission is purely spiritual. I have nothing to do with questions that concern the State. On what you ought to do as citizens, or as subjects, *I have nothing to say?*" *Did* he do that? *No*; on the contrary he made what our friends would call a "political deliverance" of a far reaching character. He laid down the religio-political rule on which his questioners should act.

"What is this *denarius* you have handed me? Cæsar's coin. It is the mark of his sovereignty over you. You are using and circulating the coin, and thereby acknowledging sovereignty and getting the protection and blessings of his government. That places you under obligations to him, and whatever belongs to him you should render, but not so as to withhold from God anything that is His due." He suggested "by the very aspect of the coin that they were under obligations to the civil power, and reminded them that, till these came in conflict with religious obligations, they were no less binding:" and all that, in spite of the oppressions and abuses which the Roman government had perpetrated, and to which our Louisville friends refer.

He did not tell them then to rebel and attempt to throw off the tyranny which had wrought such civil and religious crimes over and among them. He was practical in his counsels. He knew they could not then be successful, and he would not advise them to bring upon themselves such woes as they did forty years afterwards by their efforts premature even then. He and his inspired Apostles after him, as his

Prophets in the Old Testament before him, indoctrinated his disciples with principles which have worked and always will work the overthrow of oppressions and inspire Christians at the proper time to act as well as speak against them; but he taught his tempters that, until they were prepared to overthrow the hated government, and while they were enjoying the benefits which it certainly did confer, they were bound by the correlative duties of subjects.

We would like to commend to our friends the exposition of this by Addison Alexander in his commentary on Mark. We hope they will note especially the curt way with which he dismisses that attempt completely to separate the religious and moral and the political which underlies their argument, and which "supposes Christ to represent the two things as entirely distinct and independent of each other, belonging to excentric, incommensurable spheres, and therefore not to be reduced to any common principle or rule. As if he had said, pay your taxes and perform your religious duties, but do not mix the two together or attempt to bring them either into conflict or agreement, for they really belong to different worlds or systems, and have nothing common or alike by which they can even be compared. This paradoxical interpretation would deserve no notice had it not been gravely urged by one of the most celebrated modern German writers."

"Do not mix the two together:" how familiar that is! "Don't mix religion and politics." But it is a "paradoxical interpretation," says Dr. Alexander.

We have something further to say on *this*, in connection with our friends' comment on an Apostolic declaration.

One guarding remark we must make, suggested by one of their expression. Let it be noticed we are not advocating the right and duty of the Church to pronounce in favor of a particular measure, or of a political party, first, third or second, old or new. On such points there is room for a difference of judgment among Christians and citizens, in which it may not be well for Church judicatories to mingle. But the issue is whether they should not use their influence to prevent the legalization by statute and constitutional law of what is conceded to be immoral.

PREMIUMS AND CLUBBING.

Note what you can get:

Prof. Briggs' *American Presbyterianism* for three new single subscriptions of THE PRESBYTERIAN JOURNAL at two dollars each.

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You can save on any of the Magazines and Reviews by subscribing for them in connection with the JOURNAL through us.

—The Rev. Dr. A. P. Happer arrived in China on Dec. 28th after a long and rough passage.

—The Annual Assembly of the W. F. M. S. will be held in Asbury Park, N. J., April 25 and 26.

—A writer in *The Nineteenth Century* says of Herbert Spencer: "His is essentially what the French call a *raison d' epicier*, a grocer's intellect."

—The National W. C. T. U. have issued a call for the observance of the week, March 18th to 25th, as one for united and special prayer in the interest of their work.

— Our Cincinnati contemporary says that the friends of the Sabbath have secured a triumph in the decision of the Commissioners to keep the great Exposition closed on the Sabbath.

—A literary friend writes to the editor: "I like the editorial correspondence in this week's paper, (the 9th inst). You are gifted in being able to write in so easy a style"—*running* a style, we suppose is meant—*currente calamo* literally—*running* over railroad sleepers.

—The efforts to persuade Mr. Spurgeon to return to the English Baptist Union have failed. His assertions of heterodox tendencies on the part of members of the Union have caused deep feeling.

—From the Philadelphia Committee of Arrangements for the meeting of the General Assembly, we have a neat and valuable Manual of the arrangements as thus far consummated.

—Saturday was the last day on which petitions for liquor licenses could be presented in Philadelphia. Up to 6 o'clock 3423 applications for retail licenses and 472 for licenses for wholesale dealers, bottlers, etc., had been filed.

—The thirtieth anniversary of the adoption of the Mexican Constitution was celebrated in the city of Mexico on Sunday week. About one-fourth of the members of the convention which framed the Constitution survive.

—At the Philadelphia Methodist Episcopal Preachers' Meeting, Rev. J. S. J. McConnell stated he had learned that in thirty churches in the city, in the last seven weeks, there had been 1300 conversions.

—The Monthly Prayer Meeting of the Woman's Foreign Missionary Society will be held in the Assembly Room, 1334 Chestnut Street, on Tuesday, February 21st, at 12 m. Subject for the Month: "Our Missions in China." All women are cordially invited to be present.

—The grounding of an electric light wire in Buffalo caused the death of a horse which came in contact with the current, seriously injured the driver who attempted to raise the prostrate horse, and killed a colored man who came to the rescue of the driver.

—A lady in Market Square Church, Germantown, Philadelphia, (Rev. Dr. J. E. Wright's) sent last week a check for $5,000 for the Centennial Ministerial Fund. This is the more to be noted because the Church is now passing through the expense of erecting a new edifice, after having a few months ago built a handsome Chapel.

—Last Sabbath evening was hereabouts a charming one to stay in the house; as Churches generally found it. But Monday morning was of rare beauty in the country. Not only the ground, but the fences, the telegraph posts, the trees, were encased in the soft snow which clung everywhere: the whole landscape white as white could be. The railroad ride through it all was captivating.

—We have received Vol. 1, Number 1, of *Our Church*. Issued monthly in the interest of the Wayne Presbyterian Church of Pennsylvania. *Our Church* is a new departure in Church journalism, the Pastor, Rev. W. T. Kruse, is the Editor, and it is published by a committee of Young Men. The paper will not be sold, but is intended for gratuitous distribution. We wish *Our Church* a happy and useful career.

—Governor West, of Utah, vetoed a bill passed by the Territorial Legislature compelling the courts to grant bail in case of convicts who wish to appeal, where the penalty is not greater than five years' imprisonment. The law allows bail in such cases in discretion of the judge. The design of the bill was to help the polygamists fight the laws. Several weeks ago the Mormon Church applied to the Supreme Court of Utah for an immediate hearing of the escheat case of the Government against the Church and the Perpetual Emigration Fund Company. Last week the Court decided not to grant the application. Chief Justice Zane dissented.

—This was cabled from Dublin on the 7th: "Archbishop MacEvilly, at the opening of the annual retreat in the Tuam Cathedral to-day, declared that he had authority to deny the rumors that the Pope is opposed to the legitimate aspirations of the Irish people. Never, he said, had a fouler calumny been invented. Not in Ireland nor in the world was there a heart that beats with more friendship for the Irish than did Pope Leo's. The high position of His Holiness imposed reserve, but he had never turned against Ireland." And yet it is suspicious! And what does he mean by "legitimate aspirations?"

—The Pittsburg correspondent of our Baltimore contemporary makes the following statement: "The Rev. Dr. R. M. Patterson of *The Presbyterian Journal* * * * was also at the meeting of the Presbyterian Ministers' Association on Monday, and by special invitation participated in the discussion of the question, 'How to Deal With Backsliders.' He did not admit, however, that there were any 'backsliders' in the 'City of Brotherly Love.'" Now, brother Gibson! You present and make such a report! Must we confess that reporters for the religious papers can be as inaccurate as the secular? Or were you sarcastic? You should not be on such a serious topic.

—Everybody who is familiar with the working of a newspaper office is aware of the fact, that what is called the "make up" of the paper, that is the arrangement of the matter in place in the columns, is largely the work of the foreman in the printing office. And everybody who reads papers carefully, frequently notices paragraphs that, in the transfer from what is called the "galley" to the "form," got in the wrong place and under the wrong heading. We sometimes see in our exchanges very ridiculous things of that kind, but knowing how they happen, they cause a good natured smile. A blunder of this kind happened last week in our columns. In the arrangement of our compact "Church Notes," one paragraph of the "Additions to Churches" appeared under the heading "Calls Accepted." We did not ourselves notice the comical mistake until the following Postal Card reached us. We copy it *verbatim et literatim et punctualim*, exclamations, *italicizings* and all:

"*The Editor Abroad.* Excerpt from *The Presbyterian Journal*, Feb. 9, '88.—

'CALLS ACCEPTED.

'—Johnstown, Pa., 19; Houtzdale, Pa., 20; Huntingdon, Pa., 30; First, Easton, Pa., 60; Apollo, Pa., 34; Newton, N. J., 44; First, Worcester, Mass., 19; Big Rapids, Mich., 55; Dexter, N. Y., 5; Canandaigua, N. Y., 93; Sixth, Pittsburg, Pa., 27; Ligonier, Pa., 6; Fourth, Louisville, Ky., 7; Moffat street, Terre Haute, Ind., 20; Mitchell, Ind., 4; Cutler, Ind., 33; Mt. Pleasant, Utah, 14; Greensburg, Pa., 9.'

Shades of Pythagoras!!! Newton!!! And *Nasby!* How figures will—'mislead.' QUIZ. P. S.—*Later.* I see it now. The 'LL.D.' explains it. *Look—Lower—Down.*"

(The "Look—Lower—Down" refers to the fact that in the column below, other "additions" appeared, under which the belated paragraph should have gone.) That sent a great ripple of merriment all over the office, and our readers must thus get the benefit of it, too.

AN APPEAL FROM THE SOUTH.

1807 SPRUCE ST., PHILADELPHIA.

My attention has recently been called to the noble work done by the First Presbyterian Church of Trenton, N. J. This congregation built a Memorial Church at Carthage, North Carolina, for the colored people. This building bears the name of their honored pastor, "The John Hall Chapel," and is in charge of a worthy colored minister, educated at Lincoln University, who is doing a noble work among his people. His Church now has a membership of one hundred and thirty-eight, forty of whom were added during the past year, on profession of faith in Christ. Thus from year to year this good work will increase. Who will be able, in time or eternity, to estimate the good this enterprise will accomplish? Long after Dr. Hall was gathered with the blessed, will this monument of the affection of his people stand as a blessing to the future generations.

I desire to ask, through your columns, if there is a congregation, or individual, in this great city of wealth, who is willing to build a similar enterprise in the great neglected mountain districts of South West Virginia, for the benefit of the native people, and foreigners who are coming in like a flood, on account of the material developments of the country? Such an enterprise can be established at a cost of $2,500 or $3,000. Let it bear the name of the one you wish to perpetuate. You will thus have the name connected with a great and noble work for the Master and the good of humanity. I am here representing a district of country where great religious destitution exists, and would gladly call upon any one, and explain fully the peculiar nature of the work that I am engaged in, if they will drop me a card at 1807 Spruce Street, or address me through this paper. Who will be the first to answer?

Yours truly,

J. M. SPENCER.

International Lessons.

LESSON IX.

Feb. 26, 1888. Matt. 19: 16-26.

THE RICH YOUNG RULER.

GOLDEN TEXT.—"Ye cannot serve God and mammon."—Matt. 6:24.

16. And, behold, one came and said unto him, Good Master, what good thing shall I do, that I may have eternal life?

17. And he said unto him, Why callest thou me good? *there is* none good but one, *that is* God: but if thou wilt enter into life, keep the commandments.

18. He saith unto him, Which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness,

19. Honor thy father and *thy* mother: and, Thou shalt love thy neighbor as thyself.

20. The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

21. Jesus said unto him, If thou wilt be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22. But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven.

24. And again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

25. When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26. But Jesus beheld *them*, and said unto them, With men this is impossible; but with God all things are possible.

The incident of this lesson occurred during the last six months of Christ's public ministry. Taken in connection with the preceding incidents, it reveals very important truth.

16. As Christ was starting again on His way from the house where little children had been brought to him to be blessed, (Mark 10: 17), a young man came to Him. By comparison with Mark and Luke, we learn that he was not only young, but also a ruler, probably of the synagogue, rich, religiously trained, had heard of Jesus, was lovely in disposition. Let it be noticed that this young man was intensely in earnest, so much so that in spite of his wealth and social position, he ran along the road after Christ, and kneeled down in the dust. He was thoroughly and entirely in earnest. Not only did he thus follow after and kneel before Christ, but he admitted that Christ could teach him—he called Christ good teacher. His question showed that all his riches could not satisfy him. He desired to be a child of God, and to feel that his soul was safe.

17. At first Jesus' answer seems a strange one to such a question. In reality it was a wise answer. It was for the purpose of leading the man to a decision concerning Christ. His meaning is, there is none good but God, you say that I am good, then I am God. Or, there is none good but God, you say I am not God, then I am not good. It is in no sense a denial of Christ's divinity. In answer to the young man's question, Christ says the one thing to *do* in order to secure eternal life, is to keep the commandments, that is, by obeying the law fully he will secure eternal life.

18, 19. We would think such a task a difficult one, the young man confidently asks to which commandment Christ refers, it must be some one very difficult. Christ answers and quotes the second table of the law—our duties toward our fellow man. The keeping of these duties could more easily be seen and measured.

20. All these the inquirer declared he had kept from his youth, that is, he had sincerely tried to keep them, and believed he had kept them in spirit and in letter; what was lacking yet?

21. One thing clearly he lacked, a deeper conviction of sin, a clearer realization of the nature of sin. Mark says that Jesus looking on him, loved him. He was noble, earnest, sincere, and attracted the love of Christ. "One thing thou lackest," Jesus said to him. Jesus loved the young man, but just because he loved him he could not deceive him. Christ proposes a test, one test, is the young man in earnest in seeking eternal life, then let him sell all his possessions, dispose of all his property, and bestow it in charity, and take up his cross and follow Christ. What did Christ mean? Clearly he did not mean to lay down a general and universal law of discipleship. What is meant is this, the man who desires to be a disciple of Christ, must put Christ first of all. The right eye must be plucked out, the right hand cut off. In this case, Christ saw that the young man's wealth was his idol, and therefore he bade him tear away the idol. It may not be wealth with any of us who study this lesson, but with too many of us there is something which keeps us from the truest fellowship with Christ.

22. Reluctantly, and after a great struggle, the young man went away, sorrowfully, but he went away. Salvation was too dear, the sacrifice too great.

23. Then, said Jesus, sorrowfully, doubtless. With great difficulty can a rich man enter into the kingdom of heaven. Mark explains this as the rich who trust in their wealth. Riches are a weight oftentimes, a responsibility from which we may well shrink.

24. Christ makes still more emphatic the startling truth of the last verse. The needle's eye refers to the small door or gate in the larger door, which might be opened after the large gate was closed. Through it a man could readily enter, but the camel with the greatest difficulty. That is the picture of the verse, not of an impossibility of a great difficulty.

25. This was new teaching, not the kind to attract the wealthy; and, therefore, if they who are regarded as the specially favored of earth are thus to enter heaven only with difficulty, what hope had they whom God had not prospered in things temporal.

26. The things impossible with men are possible with God. God, and not man himself, is man's Saviour.

AN EVANGELIST.

Mr. John Currie, the Scotch Evangelist, has been laboring for the past three weeks with the Presbyterian church of Wyoming, N. Y., with good success. Meetings have been held every afternoon and evening, those in the afternoon being Bible-readings for Christian people, and the evening services being for the unconverted. The Bible-readings proved especially profitable in stirring up the graces of professing Christians and inciting them to a better and more active life, and in this respect they were of incalculable benefit to the church. The evangelistic services in the evening resulted in the conversion of a considerable number of all ages,—though we have not stopped to count them up.

But we especially desire to commend our dear brother Currie to the confidence of the churches, as a safe and effective evangelist. He is of Scotch parentage, and came to this country from Glasgow when about twenty-four years of age. After living several years at Lawrence, Mass., he went to Montreal, where he was soon converted and acted as city missionary for two years. Subsequently he labored for several years as an evangelist, in connection with the Y. M. C. A. and otherwise, as opportunity offered in Canada and the States; and then for two years was the assistant of Rev. Geo. F. Pentecost, D.D., in Brooklyn, until Dr. Pentecost returned to evangelistic work, when Mr. Currie did the same. He has also labored for some time in connection with Mr. D. L. Moody's work in Chicago; and has also held meetings in Dr. Jas. H. Brook's Church in St. Louis. He has been personally known to the writer for the past six years. By all the brethren mentioned above, he is most cordially commended for his fidelity to the truth and effectiveness in presenting the gospel. Our own people here were delighted. There has been no opposition to his work, and at its close on Sunday last, resolutions of thanks and earnest commendation were passed by the congregation.

This brother relies entirely on the truth of God's Word to accomplish results. He is wonderfully familiar with the Bible, and has a most happy way of unfolding its treasures. At the same time his Scotch brogue, his quaint humor, and his child-like and simple manner win the people and secure attention. He has no hobbies to ride, nor does he resort to any sensational methods. His measures are to ask those who desire prayer, after the sermon, to rise, and then come forward, or go into an adjoining room, as is most convenient, where each one is conversed with, and prayer offered. By relying on the truth, instead of emotionalism, a foundation is laid for a real Christian experience, and for after usefulness, on the part of the convert.

Mr Currie is under an engagement to go to Denver, Col., in the spring, but will be open to engagements for work another year. He is just the man for our secondary churches, where Mr. Moody, Maj Whittle, Geo. C. Needham, and other such men cannot be had. His permanent address is 19 Verona Place, Brooklyn, N. Y.

H. W. CONGDON, Pastor.

ASTHMA.—A young man taken down with asthma was very much frightened, and went to the best physician in the place and stated his symptoms, and in great suspense awaited the response. After several questions, the answer was: "Long life and ill health. Your disease is asthma." The first clause of the physician's answer comforted the young man, who feared death was near. But the second clause, given after waiting a little while, depressed his spirits to nearly as low a point as he had reached when he entered the doctor's office. This consultation was held before the discovery of our Compound Oxygen. By its use multitudes of sufferers from asthma have been cured. A monograph giving reports of cases of asthma, and our brochure, "Compound Oxygen—Its Mode of Action and Results," of two hundred pages, can be had free on application either in person or at our office. Address Drs Starkey & Palen, No. 1529 Arch street, Philadelphia, Pa.

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CHINA MISSION WORK.

Between nine and ten years ago, says *The Christian Observer*, there was a census of the missionaries and members of evangelical churches in China. Last year a similar census was taken. The results of this inquiry are most encouraging. They are given in detail in the February number of *The Missionary*. They show: 1. Missionaries. In 1877, there were, men, 238; women, 265; total, 473. At present there are, men, 432; women, 460; total, 892. The number of unmarried women in the work has more than doubled; the number of men with their wives has nearly doubled. On these figures *The Missionary* comments, as follows: "There were but eight deaths in the missionary force during 1886, which is certainly a very small percentage of 891; during 1885 there were but ten deaths—facts that speak well for general exemption from fatal illness. Yet, on the other hand, the average length of missionary service in China seems to have been rather short, as compared, for instance, with India. There, as we learn from Mr. Bradley in *The Independent* of October 28, 1886, there are 231 missionaries who have been in the service from 10 to 20 years; 114 from 20 to 30 years; 42 from 30 to 45 years; 40 from 45 to 50 years, and two over 50 years, while the total of missionaries is just 102 less than in China. Our figures in China show that only about 150 missionaries have been in the field from 10 to 20 years; 33 from 20 to 30 years, and 7 have spent from 35 to 40 years, five of whom complete their fortieth year of service during 1887. One missionary, the Rev. Dr. Happer, came out in 1844—forty-three years ago. It is probable that the conditions of life, particularly in the interior of China, are more trying in China than in India. By far the greater number of those now at work—more than 650—have come to China within the last decade. As near as we can ascertain, 21 missionaries are themselves the children of missionaries, 15 of whom are ladies." 2. Converts. In the year 1877, these numbered 13,515; the present number is given at 28,119. This is *more than twice* as many as there were ten years ago. It affords great encouragement. Is there any denomination, at home, that can show in *ten years an increase greater than fifty per cent.*? The Presbyterian Church, in America, has increased only about thirty-three per cent. in that period. But in China, where so many and such strong superstitions stand in the way, and where home influences and public opinion are so adverse to Christianity, the growth has been a hundred per cent.

AN APPEAL.

This Centennial Year the Princeton Collegiate Institute appeals to the friends of Christian education to complete its endowment of $50,000.

Its location gives it unrivaled advantages. Its buildings and grounds are worth $40,000. It has a corps of seven teachers, over 100 pupils in actual attendance; could have double the number if endowed. Its high character is well established, and widely known.

Three lines of railway center at Princeton, traversing a territory of over 500 miles, rich in mineral and agricultural wealth; within this territory not another Presbyterian school, nor another endowed school of any kind.

The Board of Trustees, composed of some of our leading ministers and elders, and well-known business men, decided to ask for an endowment of at least $50,000.

This appeal has been endorsed and earnestly commended by the Presbytery of Louisville; Synod of Kentucky; Board of Aid for Colleges; the Ministers and Presbytery of Cincinnati; Rev. W. P. Breed, D.D., and about twenty of the leading pastors of Philadelphia; by editorials in the church papers.

The President of the Board, Ex-Governor Anderson, says: "The needs are pressing." The Presbytery of Louisville, says: "In the judgment of Presbytery, the time has come to make a vigorous effort to raise the contemplated endowment of $50,000."

The reconciliation between M. Floquet and the Russian ambassador at Paris is believed to precede a Franco-Russian alliance and the formation of an anti-German cabinet, including General Boulanger as minister of war.

Other Churches.

SOUTHERN PRESBYTERIAN.

The congregation of which Dr. Smoot is pastor in Austin Texas, recently completed a handsome new building and used it first, January 29th.

The contributions to the Colored Evangelistic work for the two months of January and February, 1886, received at the Home Mission office in Atlanta, were $2,213; already this year they have been $3,148—a gratifying increase.

METHODIST EPISCOPAL.

The net increase of members in the Methodist Episcopal Church for 1887 is 106,599. This is large in the aggregate. Though but about five per cent.

PROTESTANT EPISCOPAL.

Bishop Williams, of Connecticut, is represented as the greatest worker, as well as the eldest member, of the American House of Bishops of the Protestant Episcopal Church. While keeping even with the duties of his diocese, he delivers twelve lectures a week at Middletown, Conn., to the students of the Divinity School, lectures frequently at Trinity College, Hartford, preaches nearly every Sunday, and keeps up with current literature by incessant reading.

The Church of the Holy Apostles at Twenty-seventh and Wharton streets, was opened January 26, 1888. The building is a beautiful cross-shaped building, built under the supervision of George W. and W. D. Hewitt, architects A carriage bringing the Rev. Dr. Cooper, Rev. Dr. Phillips Brooks and Rev. Dr. and Miss McVickar, was struck by a locomotive at a crossing of the Pennsylvania tracks; the carriage was demolished, the driver badly hurt, but the occupants of the carriage escaped without serious injury.

CONGREGATIONAL.

It is estimated that over three thousand persons in the ten Congregational churches of the city of Worcester, Mass., will take their stand on the Lord's side as the fruit of the union revival work carried on last autumn under Rev. B. F. Mills.

FOREIGN.

The Bishop of Gloucester and Bristol, in a pastoral letter to the clergy of his diocese, deals with Ritualism in the Church, remarking that the present state of things by which clergymen adopt Ritualistic usages with impunity is a serious danger to the Church. He suggests the resuscitation of the Archbishop's Court as a court of last appeal, and a thorough revision of the rubrics and formularies on broad and conciliatory principles. Limits of permissive ritual should, he thinks, be laid down as binding and final, and then loyally obeyed.

Items.

A bill has been introduced in the Mississippi Legislature to prevent the sale or gift of cigars or cigarettes to minors.

The State Department has received the twelfth instalment of the Mexican indemnity, and is prepared to distribute it among the parties interested.

The U. S. Senate passed the resolution proposing to amend the Constitution so that the President shall be inaugurated on April 30th instead of March 4th, and the terms of Senators and members of the House shall begin on the same day.

The following colleges have reported more than one thousand students each: Harvard, 1,690; Columbia, 1,489; University of Michigan, 1,475; Oberlin, 1,302; Yale, 1,134; Northwestern, 1,100; University of Pennsylvania, 1,069.

The Secretary of the Treasury has received a letter dated Fitchburg, Massachusetts, enclosing a 25 cent silver piece, which the sender desired to have placed in the Treasury to the credit of conscience. The sender obliterated the cancelling marks of a five cent postage stamp and used it again about thirty years ago.

A bronze bust of the late Sidney Lanier, the poet, was presented to Johns Hopkins University by Charles Lanier, of New York. Letters in reply to invitations were read from James Russell Lowell, Richard W. Gilder, E. C. Stedman and Merrill E. Gates, and poetical tributes from Miss Edith M. Thomas, Mrs. Lawrence Turnbull, Rev. Father Richard E. Burton and James Cummings.

PROSPERITY IN SOUTHERN STATES.—The *Tradesman* gives the following figures, showing the increase in valuation of real estate, personal property and railroads. In the past seven years, the increase has been:

Alabama	$75,000,000
Georgia	77,000,000
Kentucky	132,000,000
Maryland	22,000,000
Mississippi	30,000,000
North Carolina	37,000,000
South Carolina	21,000,000
Tennessee	28,000,000
Texas	332,000,000
Virginia	18,000,000

In the past twelve months, the increase in real estate and personal property assessments, has been:

Alabama	$41,000,000
Georgia	10,000,000
Kentucky	97,000,000
Maryland	5,000,000
Mississippi	16,000,000
North Carolina	5,000,000
Tennessee	15,000,000
Texas	20,000 000

In South Carolina, there was a decrease of $5,000,000, and in Virginia, a decrease of $400,000

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Our Church Notes.

Pennsylvania.

The Upper Roxborough Presbyterian Church, (Rev. C. A. Oliver, pastor), has much cause for thankfulness at present. On last Sabbath week, seventeen persons were received into the communion of the church, fifteen on confession of faith, two by letter. A number are heads of families. Since the new pastor was installed last May, thirty-three persons have been received, an increase of more than thirty three per cent. —At a meeting of the members of Beacon Church, Philadelphia, on the evening of the 6th of February, six gentlemen were unanimously elected to the office of the ruling eldership.

—The Sabbath-school of the Church of the Evangel, Philadelphia, (Rev. W. E. Gill) is greatly in need of teachers. It is overflowing. Scholars cannot be received because there are not enough teachers for classes. Here is a field very inviting to members of other churchos who desire to labor. The pastor will be glad to welcome such.

—Seventy members have been added to the Presbyterian Church of Cross Roads, Presbytery of Washington, since January 1st.—At West Liberty, W. Va., in the same Presbytery, the Presbyterians and M. E. Churches held union services, beginning with the Week of Prayer. The services were greatly blessed to the whole community. A large number were received into the M. E. Church. Ten have already united with the Presbyterian Church, and as many more are expected to come before the next communion.—By appointment of Redstone Presbytery, two ministers held a week's service in the Presbyterian Church of Somerset, Pa. This congregation is without a pastor, weak and discouraged. On Saturday before the communion, an additional elder, Geo. H. Love, was ordained and installed. Six persons were received on examination, and two on certificate. It was felt that if the services could have been continued, still greater good might have been accomplished.

—Eleven were recently added to the church at Ridley Park, Delaware Co., Pa., of which Rev. Henry D. Northrup is pastor. This church has been greatly prospered during the year ended.

—The Church of McDonald, Presbytery of Pittsburg, has given a unanimous call to Rev. F. Swartz Crawford, Groveland, N. Y., Presbytery of Rochester. At the communion, February 5th, twenty-six members were added to this church; seventeen on profession of faith. The McDonald Church has been organized about two years and a half, has not had a pastor or stated supply; and now has a membership of over two hundred, and a fine two-story church, complete in all its appointments. M.

—There is a precious revival in progress at the Presbyterian Church in Fairchance, Pa. It is marked in an especial manner by the descent of the Holy Spirit with power upon the souls of believers. A large number of the unconverted have been aroused and convicted, and twenty-four have been converted. The good work still goes on. M. C. B.

—Mr. Geo. S. Duncan, of the Senior Class, Princeton Seminary, has been called to the pastorate of the Dickinson church, Carlisle Presbytery. Rev. John R. Agnew, an honorably retired member of the Presbytery of Carlisle departed this life to enjoy everlasting rest, on the 3d inst., aged 77 years, 7 months and 26 days. "He was a good man, and full of the Holy Ghost and of faith." M.

—The re-opening of the Downingtown Presbyterian Church takes place Thursday, February 16th. There will be an all day service and an interesting programme of exercises, appropriate for the occasion will be rendered. Rev. Dr. Newkirk, of Philadelphia, Rev. J. C. Caldwell, D. D., of West Chester, and Prof. Jeffers, of Lincoln University, will preach in the morning, afternoon and evening. The Church building has been greatly improved and has been entirely refurnished in the audience room. At a meeting of the Trustees on Monday week they made arrangements to have the electric lights introduced and it will require twenty-seven lights to illuminate the audience room.

New York.

—Ontario, (Presbytery of Lyons), February 6th, 1888. We are rejoiced to report that we received five into our little church on profession of their faith at our communion services Feb. 5th, and others are considering the important step. There is a good work of grace within our congregation and without special meetings.

JOHN H. POLLOCK.

—The church at Little Falls has called to its pastorate Rev. Charles S. Richardson, of Malone, N. Y.—Rev. Moses E. Dunham, D.D., has been called to the pastorate of the 1st Church of Delhi, N. Y. Dr. Dunham has for several years been stated supply at Ilion, N. Y.

DANA W. BIGELOW, *S. C.*

—A committee was appointed by the Synod of New York, at Auburn, N. Y., to petition the Legislature concerning a revision of the marriage laws. This committee composed of the Rev. Joseph E. Nassau, D. D., of Warsaw, the Rev. Dr. Ralston Smith, of Buffalo, and Senator E. C. Walker, of Batavia, have just petitioned by this authority the present session of the Legislature. They ask for suitable amendments to the marriage laws of New York State forbidding, under proper sanctions, the solemnization of marriage between minors without the consent of parents or guardians; prescribing a system of marriage licenses, and increasing the stringency of existing provisions concerning the matter of divorce

—The second meeting of the series in New York in behalf of the Centennial Memorial Fund for Ministerial Relief was held in the First Presbyterian Church, Tuesday evening, Jan. 31st. There was a good attendance, and the occasion was, like the former meeting, one of great interest. Dr. R. R. Booth, as Chairman of the New York Presbyterial Committee for raising the fund, presided. Dr. Cattell, Secretary of the Assembly's Board for Ministerial Relief, Rev. Richard D. Harlan, pastor of the First Church, Mr. John E. Parsons, who represented and spoke for the laymen, which latter take a special interest in this movement, and Dr. Charles A. Stoddard, occupied the pulpit with him.

—The Manual of the First Hebrew-Christian Church in America, located at 17 St. Mark's Place, New York City, Rev. Jacob Freshman, Pastor, gives an interesting account of the origin and growth of the special work among the Hebrews, and also an account of the dedication of the first Hebrew-Christian Church some two years since. This work is growing and appeals powerfully to all Christians.

Maryland.

—Dr. J. Faris Moore, brother of Rev. W. E. Moore, D. D., died in Baltimore on February 3d. He was an elder in the Twelfth Church, and was seized with his illness while conducting the Wednesday evening prayer meeting at that church. He was one of the best known, highly esteemed, and efficient elders of the Presbytery of Baltimore. He stood high in the medical profession, filled many important positions, and was honored with many responsible positions in the State.

Ohio.

—Eleven accessions were made to the Highland Church, Presbytery of Maumee, on Feb. 5th, by profession of faith. *

Illinois.

—The Church at Normal received seven new members on Sabbath, Feb. 5th, making 39 in all received in the past nine months since Mr. Kerr settled there. The Church has already this year grown in benevolence to our Boards three-fourths as much as the sum total of the previous seventeen years.—At Clinton, Ill., January 29th, twenty-one new members partook of their first communion in the Presbyterian Church.—A remarkable work of grace is in progress in the Heyworth Presbyterian Church here. Up to the present there are reported eighty-six conversions.—A series of meetings is being held in the M. E. Church of Clinton with good results. H.

—The First Presbyterian Church of Alton, Rev. A. T. Wolff, D. D., pastor, has been experiencing a most gracious revival. Many who had grown careless have come back to their allegiance. About twenty-five have professed conversion, of whom eighteen have been received on profession of their faith in Christ, since the Week of Prayer. Sabbath congregations are large, prayer-meetings well attended, and the church is happy and united.—The Church at Greenfield, Ill., has extended a unanimous call to Rev. J. E. Carroll, of Cleveland, Ohio. *

Wisconsin.

—At the annual meeting of the Madison Church and congregation (Rev. W. A. McAtee), an addition of sixteen persons during the year was reported, and a careful revision of the roll, give a present membership of 235. The contributions of the past year were $6193—an amount exceeded only once in the history of the church, the year 1885, in which the parsonage was built. The Sunday-school membership is about 220; highest attendance during the year 181. The Christian Endeavor Society, the Young Ladies' Mary Campbell Missionary band, the Children's Missionary Band of Loving Workers, the Woman's Missionary Society, and the Ladies' Aid Society are flourishing. The most signal fact in the year's history is the starting of the movement for a new church. The same week in which the last dollar was raised in payment for the parsonage the Ladies' Aid Society started a subscription toward a church building fund, and over $500 were easily secured in small sums, the first fruits of a great harvest of willing offerings to be reaped in due time.

Iowa.

—A precious work of grace has been in progress in Washington, Iowa, for several weeks past. More than a hundred hopeful conversions are reported, and some forty are uniting with the Presbyterian church of which Rev. B. E. S. Ely, Jr., is pastor. The meetings were union, and the pastors were efficiently assisted by the Foote Brothers, Evangelists.—As a result of the recent special work in Keokuk, some thirty have united with the First Westminster church, and others are expected.—The Rev. E. B. Miner, the recently installed pastor of the First church of Kossuth, has been called through deep waters, in the death of his youngest daughter, a lovely Christian child of twelve years. She met with a severe fall just before New Year's, which seems to have caused internal injuries that were not suspected at the time, but which suddenly developed alarming symptoms the last week of January, and resulted in her death February 1st.—Messrs. Moody and Sankey are about to hold a series of Christian conventions in Iowa, beginning with Burlington, Tuesday, Feb. 14th; then to Ottumwa, Feb. 16th; Cedar Rapids, Feb. 18th; Sioux City, Feb. 21st. The conventions will continue two days in each place, and will discuss Evangelistic and church work. Major Whittle is now engaged in evangelistic meetings in Burlington, and much interest has been awakened in the various churches of that city.

J. C. M.

Kansas.

—HYMN-BOOKS WANTED.—One of our Home Missionaries would be glad to secure a supply of Hymn-Books for use in his work. Any Church having a supply of such books to dispose of, will please address the Editors of THE JOURNAL.—On the 12th of December, a Church of twenty-eight members was organized near Burlingame, Kan., to be known as the Union Church.—Lyndon, Kansas, since January 1st, has had twenty additions.

Dakota.

Notwithstanding the cold of a Northern winter, the meetings in the Presbyterian Church of Grand Forks, Dakota, were well attended and full of interest. Nineteen persons confessed their faith in Christ, on Sabbath, Jan. 22nd, and there is still much interest amongst others.

CALLS.

—Rev. R. J. Service, to Trumbull Avenue Church, Detroit, Mich; Rev. S. J. McPherson, D. D., to Madison Square, New York City; Rev. D. H. Martin, to Third, Albany, N. Y.; Rev. S. H. Meade, to Rockstream, N. Y.; Rev. R. S. Richardson, to Little Falls, N. Y.; Rev. M. P. Welcher, to South Salem, N. Y.; Rev. C. D. Ellis, to Saginaw, Mich.

CALLS ACCEPTED.

Rev. Maurice Waller to Monticello, Ill.; Rev. Thos. H. Cleland, D.D., to Calvary, Springfield, Mo.; Rev. John Rush, Ph. D., to New Fifth Avenue, Columbus, O.; Rev. J. H. F. Carlile to First, R. P. Newburg, N. Y.; Rev. R. K. Wharton to Lapeer, Mich.

ORDINATIONS.

Mr. Stanley White, Hillside, Orange, N. J., Jan. 11th.

INSTALLATIONS.

Rev. W. B. Brown, Wakeeney, Kan., Jan. 31st.; Rev. J. H. Salisbury, Fourth, Trenton, N. J., Feb. 1st.

DEDICATIONS.

East Avenue, Schenectady, N. Y., Feb. 5th; Westminster, Price's Hill, Cincinnati, Mo., Feb. 12th.

DEATHS.

—Rev David Lathrop Hunn, of the Presbytery of Rochester, the oldest living graduate of Yale College, died in Buffalo, N. Y., January 29th, in his ninety-ninth year.

ADDITIONS.

—First, Yonkers, N. Y., 32; Sixth, Albany, N. Y., 6; Barnegat, N. J., 51; Parker, Pa., 30; Titusville, Pa., 21; Lower Brandywine, Pa., 36; New Athens, O., 13; London, O., 17; Parkville, Mo., 37; Hopewell, O., 24; Ottawa, Kan., 38; Grafton, W. Va., 16; Findlay, O., 20; Aurora, Ill., 65; Buchanan Chapel, Jewett, O., 10; Wheeling Valley, O., 26; Cross Roads, Pa., 67; Murrysville, Pa., 22; Mt. Leigh, O., 7; First, Phillipsburg, Pa., 18; Mt. Carmel, Pa., 21; Penn Creek, Pa., 6; Jamestown, Pa., 15; Still Fork, O., 18; Fourth, New York City, 20; Mizpah Chapel, New York City, 12; West, New York City, 18; West Twenty-third Street, New York City, 6.

—Mahoning, Danville, Pa., 15; Dunbar, Pa., 24; Washingtonville and Derry, Pa., 19; Bridgewater, Pa., 11; Millvale, Pa., 27; Broad street, Columbus, O., 49.

ORGANIZATIONS.

—Grant's Pass, Oregon.

Current News.

At Home.

Henry George and Dr. McGlynn have fallen out.

The Senate in secret session postponed further consideration of the British Extradition Treaty until December next.

At Locust Gap the police were compelled to shield a working party from the demonstrations of the strikers.

The thermometer registered 32° below zero in Eastern Pennsylvania on the morning of February 10th.

The old firm of Hood, Bonbright & Co. has sold its extensive business to John Wanamaker.

The annual report of the South Penn Railroad Company states that of the $20,000,000 authorized capital, $6,118,000 has been subscribed.

Near Shenandoah the house of a working miner was fired into and the assailants warned him that he would be killed if he resumed labor.

The South Penn Railroad is to be completed to compete with the Pennsylvania Railroad between Pittsburg and Philadelphia.

Lieutenant Colonel C. E. Hyatt has been chosen to succeed his father as President of the Pennsylvania Military Academy.

At the Middle Creek Colliery, near Tremont, Pa., the police were co npelled to drive away women who endeavored to prevent non-union men from going to work.

The report of the Government directors of the Union Pacific Railway favors the conversion of its debt to the Government into long bonds and the establishment of a mortgage as recommended by the majority of the Pacific Railway Commission.

Chairman Belmont, of the House Foreign Affairs Committee, stated that pending negotiations with China provided for the entire exclusion of objectionable Chinese emigrants and that the *British treaty contains no provision for extradition on account of political offenses.*

The speaker of the House of Commons decided that the arrest of Mr. Pyne and Mr. Gilhooly on criminal warrants was not a breach of privilege but that Mr. Patrick O'Brien's arrest by mistake was. The matter was put to a vote, and it was decided that the Home Secretary's apology was sufficient.

In the centre room of the Colonnade Hotel, Philadelphia, sixty Scotchmen did honor to Robert Burns' memory, in celebrating the 129th anniversary of his birth. It was the annual dinner of the Robert Burns Association, over which Edward White presided. There were beautiful floral decorations and an excellent picture in oil of the poet adorned the head of the table.

Abroad.

Mr. Gladstone was greeted by 10,000 people on his home-coming from Italy.

The prospects of peace in Europe have been improved by the speeches of Bismarck and Salisbury.

English Parliament was opened on Feb. 9th, and Gladstone and Salisbury made important speeches.

Tracheotomy was hurriedly but successfully performed on the Crown Prince of Germany to prevent his suffocating.

The Marquis of Lansdowne, governor general of Canada, is to succeed Lord Dufferin as viceroy of India at the end of the year.

The Pope has instructed Irish bishops to preach maintenance of the law and will send a permanent apostolic legate to Ireland.

The Reichstag Committee has rejected the clause of the Anti-Socialist bill relative to the expatriation of Socialist leaders.

Two thousand men continue their efforts to rescue the passengers on the mail train on the Arlberg railway in the Tyrol, which was buried by an avalanche.

Hungarian newspapers oppose both Bismarck's and the Czar's position relative to Russia having any privileges in Bulgaria under the Berlin Treaty.

The personal estate of the late Jenny Lind is valued at $2,203,105, and she makes several charitable bequests in her will.

An enthusiastic reception was given John Morley and Lord Ripon in Dublin and the freedom of the city was conferred upon them.

Germany and Austria have published their secret defensive treaty against Russia as a warning to the Czar in view of the Russian military preparations.

The Russian newspapers discuss the Austro-Germany treaty tranquilly, most of them averring that Russia is equally desirous of peace and wishes to attack nobody.

A deputation of Irish landlords called on Lord Salisbury to urge that they should be compensated for losses through rent reductions, and his reply was suggestive that the Government contemplates such legislation.

JOURNAL MISSIONARY FUND.

We know of persons who feel unable to pay for a religious paper, and yet would like to have one. A few who have been taking the JOURNAL write in piteous terms of their inability to continue. We send it gratuitously to some such. We ask our friends who are favored with means to help us to do so more widely. It will be good missionary work. We shall be glad to receive contributions of any amount A few have been doing this. For instance a Pennsylvania pastor last week: "For enclosed check of six dollars, please send copies of THE PRESBYTERIAN JOURNAL to three needy and worthy Missionaries, and send me *The Standard Atlas* which you offer as a Premium for three new sub criptions at the single rate." We are told, too, of churches in which scarcely a religious paper is taken.

PRESBYTERIAL PROCEEDINGS.

At the monthly meeting of the Presbytery of Philadelphia the Rev. Dr. Alfred Nevin was appointed to prepare a history of the Presbytery. The Rev. Alexander Waddell was granted a certificate of dismissal to Philadelphia North. The Rev. Irwin P. McCurdy, D.D. Chairman of the Committee on City Evangelization, presented a report, which was adopted, recommending "that the Sabbath schools of the Presbytery be recommended to observe the Presbyterian Centenary Sabbath-School Day, February 26th, 1888 the day appointed by the Executive Committee of the Centenary Fund in conference with the Sabbath-School Department of the Board of Publication and Sabbath-School Work, for a special exercise in connection with the Centenary Fund and the celebration of the centennial meeting of the General Assembly." The Rev. George D. Baker, D. D., Chairman of the Committee on Conference and City Mission, reported a resolution cordially endorsing the Young People's Presbyterian Union. The receipts of the committee last year, derived from only thirteen churches, were $1911.03, and there is only a small balance on hand. The work at the Greenway Chapel was reported to be in a very encouraging condition. The committee to prepare a minute on the retirement of the Rev. Dr. Wm. P. Breed from the active pastorate of the West Spruce Street Church, presented a report, which was adopted. The Rev. Charles M. McNulty, Pastor of the First Church, Southwark, asked leave to resign his charge. The Committee on Conference and City Mission was instructed to inquire into the condition of the Church and report to Presbytery what may be needful to promote its prosperity.

An adjourned meeting of the Presbytery of Omaha was held at Omaha, Monday afternoon, Feb. 6th. Rev. John W. Youngs was dismissed to the Presbytery of Saginaw. It was voted to hold the spring meeting at Schuyler, at 3 p. m., Tuesday, April 10th, which is one week earlier than usual. By request of the Lake Street church, Omaha, its name was changed to the Knox church. A paper on the early Foreign Mission history of Nebraska, by the Stated Clerk, was read. Reports of the Omaha churches showed an increased revival spirit and large additions to some of the churches. The Dodge Street church, in particular, having received fifty members the Sabbath before. There was a general expression of determination to give two full days to the spring meeting at Schuyler, and to have as the object of the meeting, spiritual benefit more than the transaction of business.

J. A. HOOD, *S. C.*

West Jersey Presbytery met on the 30th ult., in the First Church, Camden. Rev. J. A. McGowan, of Gloucester City, was elected Moderator to fill the unexpired term of Rev. Matthew C. Woods, formerly of Merchantville, but who has been transferred to the Chester Presbytery. Rev. Allen H. Brown, Dr. H. Reeves and Dr. William Aikman were appointed a committee to consider and report if any action should be taken in regard to the exception which the Synod at its last meeting made to the minutes of the West Jersey Presbytery. The Home Missions and Church Extension Committee reported and made several recommendations. Messrs. Boyd, Brownson, Harris, Bannard and McGowan were appointed a committee to organize, if the way be clear, a church at Broadway and Atlantic Avenue, Camden, to be known as the Third Presbyterian Church. Messrs. Brownson, Boyd, Werner, Brace and Schwartz were also appointed to organize the Liberty Park Church.

HOME FOR AGED COUPLES.

The third anniversary of The Home for Aged Couples of the Presbyterian Church, was held Monday evening, February 6th, in the North Broad street Church, Dr. L. Y. Graham, presiding. Addresses were made by Rev. Mr. Loucks, Judge Ashman, and others. During the year the Home has been enlarged by the addition of the adjoining house, which was purchased at a cost of $6100—$4900 of this has been paid, the managers have also paid $797 for altering the two buildings to form one. Very decided benefits have been realized from the more extended arrangements made possible by this purchase.

Two couples and an aged man were recently admitted, and two single men have been called to an eternal home. They know nothing more of the trials and perplexities of their earthly pilgrimage.

The Treasurer's report shows a balance of $1232.28 in the building fund, $1100 of which will be used as final settlement of the property purchased this year. The $5500 mortgage on the corner property still remains to be paid.

Our Home has been enlarged, three of its rooms immediately occupied, leaving a few in reserve for future use.

There is only a balance of $42.26 in hand for current expenses, but the homeless have been sheltered and cared for, the sick tenderly nursed, the dying ministered unto, the dead laid in their last earthly resting places; and *we*, seeing the *practical* results of this year's record, are led to exclaim, Who can estimate its benefits?

You who are faithful stewards of God's bounty, hearken to the injunction of St. Paul to the Philippians, "Help these women."

MRS. A. W. LYMAN, *Sec.*

MOODY'S FAREWELL TO LOUISVILLE.

LOUISVILLE, Feb. 12.—Moody and Sankey closed their work here to-day with meetings in the afternoon and night. Long before the hours announced for the beginning of the services the immense auditorium of the Tabernacle was crowded and thousands were turned away, unable to gain admission. A collection was taken up for the benefit of the mission conducted by Steve Holcombe, the reformed gambler, and between $3000 and $4000 raised. Mr. Moody, in speaking of his labors here, said: "I am pleased with the results and consider that the services have been blessed in a full degree."

ENLARGEMENT.

The firm of Hood, Bonbright & Co. has sold its extensive business to John Wanamaker, who will gradually consolidate his wholesale department with it at Eleventh and Market streets. All of the associates of the old firm, with one exception, will still remain active in the new firm, which will conduct its business under the old firm name. It is said the intention is to enlarge the already vast trade of the house by New York and Western connections, and make Philadelphia a much more important factor in the wholesale dry goods trade.

—Remittances o... and renewed, are s...

Jasper Douglas... stood a siege again... Fanny Castle, Ire... the entrance to th... after a sharp st... O'Brien, M. P., ... for Mr. Gilhooly... wards.

MUSIC

...TOES.
...music is interspersed with the Responsive Readings all together, after them.
...given to show how the music stage with the Responses.

...US, By J. E. HALL.
...By E. E. REXFORD.
...ST, By J. E. HALL.
...ls are printed after the Read... interspersed through them.

N... ITH CAROLS, By ROOT, MURRAY, COLLIER, BOEX, &c.
With CAROLS, By ROOT, MURRAY, SWINEY, PORTER, &c.
...CAROLS, By ROOT, MURRAY, ...NER, WESTENDORF, &c.
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...RESURRECTION, ...

CO., Cincinnati, O. St., New York Cit...

IN accordance ... a constitutional ... meeting of the ... in the First Ch... 2 p. m., Monday ... the way be clear, ... business: 1. To ... of the Pennington ... to the Sustenta... Synod of Pennsy... Rev. J. S. Gilfill... of Los Angeles... Rev J. B. Clark... Lehigh. E. T...

THE AMERIC... the last annual ... a sharp line betw... Benevolent Def... responsibility of ... advice of the Di... *Union Missionar... making of gran... home and abroa...* ponding Secretar... its the co-operati... benefactions of al... spirit and Gospel ...

...ner or later, in...

Please send donat...

...EDICAL DISCOV... ...n the Liver, and ...purifying organ, ...blood-taints and ...r cause arising. ...acting upon the ...retory organs, ...d healing their ...ing, restorative ...ion and nutri... ...both flesh and ...ts, this won... ...rent celeb... ...Chills ...kindred

No. 150 Nassau ...

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Four " - - - -
Five " - - - -
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Three " - -
Four " - -
Five " - -
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If you will secure ... subscriptions, we will ... paper for another yea... money, or any peri... that amount you ma...

For *ten* new sing... will give you eight ... you may order to t... Remittances ma... tered letter, postal ...

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1512 Chestnut St...

...ATTARAUGUS ...revious to ...d 'Pellets,' ...pain in my ...do my own ...

...are, by its ...Especially ...y in curing ...Coils, Carbun... ...es and Swell... ...e Swellings," ...arged Glands.

...ortrays, must ...ne are more ...

...purifier, I im... ...been so long a ...at once, and ...ever, I realized ...change for the ...n purchased a ...used she began ...bottles she ...ll and as smooth ...was also greatly ...the catarrh was ...ayance. She has ...and has had no ...the 'Discovery' ...from her system. ...y for one of such ...

MA... ...ake any use you ...might chance to ...edical Discovery' ...as much above ...medicines,' so ...above the baser ...

BREITINGER—... ...R, 182 21st St."

...BLOOD. ...rest Coughs, it ...and purifies the ...

PALMER—MAGO... by the Rev. W. A. H... of Harrington, Kan... quire, of Clinton, Ill.

BRITINGER—PO... Presbyterian Church, ... instant, by Rev. W. ... Breitinger, Esq., and ... of Mr. William Rehr...

BRINEY—PO... 1888, by Rev. I. M... Elderton, Pa., Mr. ... Miss Margaret E. ... Pa.

...Florida., ...onderful ...been ...d and ...and

FARRINGTON—... ...y, which cured ... of the bride's father, ... and dyspep... Rev. J. P. Barbor. Mr. C... ...for a long ...e's Extract ... of Belleville, Kansas, a... ...er, in my ... Foster, of Lyndon.

DIED.

REED.—In Philadelphia on ... and ... of typhoid pneumonia, Ansel Ha... the 40th year of his age.

DAVIS.—In Hightstown, N. J., ... inst., the Rev. Jesse B. Davis, D.D.

Our Church Publications.

Pennsylv

The Upper Roxbor*Library of the* Church, (Rev. C. A*ne Fathers of the* has much cause for ed by Dr. Philip present. On last Sabl It contains St. teen persons were re*n* the Mount, communion of the ch*s* and Homilies confession of faith, tw*ommentary on* number are heads of *t is translated* the new pastor was ins*ised and anno*- thirty-three persons ha*chaff*, who also an increase of more th*ntroduction on* per cent.—At a meetin*e.*" The Har- of Beacon Church, Phi*anslated by* evening of the 6th of F*is edited and* tlemen were unanimo*. M. B. Riddle,* office of the ruling eld*elected Lessons* —The Sabbath-scho*are translated by* of the Evangel, Phi*len, and edited* W. P. Gill) is greatly h*r. Pusey's Pre-* ers. It is overflowing*them.* not be received becau*t. Augustin's* enough teachers for cl*April, and the* field very inviting to *for the Psalms* churchos who desire to*ther to be pre-* tor will be glad to we*sostom. We* —Seventy members*e of getting out* to the Presbyterian*correct, com-* Roads, Presbytery of *ing profitably* January 1st.—At *Va., in the same Pre*- byterians and M. *union services, be*- Week of Prayer. *greatly blessed to the* A large number were *M. E. Church. T* united with the Pres*and as many more are* before the next com*pointment of Reds* two ministers held a *the Presbyterian Chu* Pa. This congregat*pastor, weak and dis* urday before the *tional elder, Geo* and installed. *and the Reformation* *Point of Prophecy.* By on examination *ness, F. R. G. S.* (New It was felt that *strong & Son.)* The have been continuous *inness will doubtless* might have been *ry many, in various*

—Eleven were*, as in years gone by,* church at Ridley *this work he con-* Pa., of which Rev *believes to be the* is pastor. This c*henergy and fidelity.* prospered during *tectures the stronger*

—The Church of *elief, that political* tery of Pittsburg, *Americans have, to-* mous call to Rev. *it the most. Jesuit-* Groveland, N. Y., *but is pre-eminently* ester. At the con*y; and nothing can* 5th, twenty-six men *our national pro-* this church; seventee*e is the deadly foe* faith. The McDonald *he facts which* organized about two ye*brings into view* has not had a pastor or past*ess in his appeal* and now has a members*rs to show that* hundred, and a fine t*stem is but the* complete in all its appoi*ppment of fulfil-* *While many will*

—There is a precious *expression of in-* gress at the Presbyter*which they can-* Fairchance, Pa. It is *ll assuredly note* pecial manner by the*l than ever is an* Holy Spirit with powe*meeting the at-* of believers. A large *to overturn both* unconverted have bee*y. Possibly our* convicted, and twenty*representatives* converted. The good *apters with no* on. *ves and to their*

—Mr. Geo. S. Duncan

Class, Princeton Sem*Those Girls*, by called to the pastor*nor of "Sun, Moon* church, Carlisle Pr*tc.* Illustrated by R. Agnew, an ho*(Robert Carter &* ber of the Presbyt*York; 341 pp., $1.50)* this life to enj*girls about girls, so the* 3d inst., aged*. A tale of every day* 26 days. "Girls in our day live; giving full of the l*s to some young would-be* *s, and more useful still to* young girls on the beauty and duty of strict truthfulness and strong reliance on, and trust in, Divine help in all things. It also has some good descriptions of English and Scotch scenery. The story is good and well-written.

Baker's Humorous Speaker contains two hundred selections for popular recitations and readings, in Yankee and English, Irish, Medley, and Negro dialects. There is in it a great deal of humor of all kinds. (Lee & Shepard, Boston, through F. B. Clegg, Philadelphia. $1.00.)

Messrs. Houghton, Mifflin & Co., Boston, have published an entirely new portrait of Mr. Whittier, which was finished just as he completed his eighty-eighth year. It represents him in his beautiful old age, yet seems the portrait of a man little more than sixty. It presents his features and characteristic expression with remarkable accuracy. The portrait is life-size, and to secure its widest distribution is sold for $1.00.

Dreer's Garden Calendar for 1888 is beautifully gotten up. Its illustrations are fine, and its descriptions and directions for everything about the garden very suggestive and helpful. It marks the Golden Anniversary of the house—50 years of successful continuance in the seed trade. A reliable name and house. The *Calendar* will be a great help to all who have gardens.

From his large work, "The Treasury of David," the Rev. C. H. Spurgeon has selected for a separate volume the portion on the 119th Psalm, and given it the title, *The Golden Alphabet of the Praises of Holy Scripture, setting forth the believer's delight in the Word of the Lord.* The title is suggested by the fact that the Psalm is known among the Germans as "The Christian's golden A. B. C. of the praise, love, power and use of the Word of God." (Robert Carter & Bros., New York, 341 pp. $1.)

MAGAZINES AND REVIEWS.

John Wanamaker's *Book News* for February has an engraving of E E. Hale, and gives compact information about the new books.

The Missionary Review of the World for February is full in its departments of Literature, of Missions, Organized Missionary Work, Correspondence and General Intelligence, International Department, Progress and Results, Monthly Concert, Statistics. (Funk & Wagnalls, New York.)

The Old Testament Student for February is at hand, with an attractive table of contents. Special attention is called to the "Inductive Bible-studies" on Jonah, Amos, and Hosea by Professor Burroughs, of Amherst, Mass. The article on the "Historical Development of the Messianic Idea," by James Scott, D.D., LL. D., of Aberlour, Scotland, is written from a strictly conservative point of observation, and presents very briefly an outline of this important doctrine. The "Current Old Testament Literature" is full and valuable. (The Old Testament Student, New Haven, Conn.)

Gen. Sherman has an article in the February *Century* on "The Grand Strategy of the War of the Rebellion." He demonstrates his belief that, in the main, the war was prosecuted on sound military principles. He gives a general review of the chief campaigns, dwelling interestingly and with particularity upon his own Georgia and Carolina operations. At the close, he remarks upon the failure of most foreign military critics to understand the character of the war. Other contents are Letters of Walter Savage Landor, "A Russian Political Prison," "Ranch Life in the Far West," "Living in Paris," "Astrology, Divination, and Coincidences," "The European Craze for Decorations." Poetry—"A Song of the Mocking-bird," "At the Literary," etc. The fiction is by Edward Eggleston ("The Graysons"), by George W. Cable ("An Large"), the conclusion of "The Dusantes," by F. R. Stockton, and a short story, "The Governor's Prerogative," by Octave Thanet. The editorial articles are on "The Real Nature of Politics," "Honesty at Elections," and "No Successful Substitute for Justice" (Lowell's words on the international copyright question). (Century Co., New York.)

Among the contents of *The American Magazine for February*, are "The Heart of the Sierra Madre;" "The Inland Ocean of the North;" "Olivia Delaplaine;" "An Old Church;" "Boston Artists and their Studies;" "Early Development of Great Composers;" "The Witchery of Ice and Hoar-Frost;" "The Raid on Cagger's Cove;" "Literature;" Pulpit articles by Rev. Thos. Armitage and Rev. S. B. Rossiter; "Table Wares and their Uses," &c.

The frontispiece of *The Woman's World* for February is a portrait of the Princess of Wales in her Academic robes as a Doctor of Music. In addition to the other contents, there are London fashions and Paris fashions. (Cassell & Co., New York.)

The *Pearl of Days* for February, especially enlisted in the defense, maintenance and observance of the Christian Sabbath, likewise furnishes choice reading for the home. (Wilbur B. Ketcham, 71 Bible House, New York).

The American Garden for February, (751 Broadway, New York), a magazine of horticulture, is neat, suggestive, helpful.

The numbers of *The Living Age* for January 28th and February 4th contain Peasant Properties in France, 1787–1887, Rome and Malaria, Manxland: its Laws and Customs, The Time it Takes to Think, Mademoiselle Aisse, and Right and Wrong, Notes by a Naturalist, Wm. Powell Frith, R. A., The Story of the Assassination of Alexander II., Pictures at Sea, Philologists versus Critics, Secret Chambers, an Unvarnished Picture of Peking, The Explosion at Amoy, The Power and Speed of Flight in Birds, The Attractiveness of London, Christmas Island, The Centenary of the Times, with instalments of "Richard Cable," "Cass," and "Such Pity as a Father hath," and poetry. (Little & Co., Boston.)

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THE KITCHEN.

PIQUANT SAUCE.—Grate finely a tablespoonful of horse radish and mix it well with three tablespoonfuls of cream or good milk, one teaspoonful of mustard, the same of vinegar, salt and pounded sugar to taste. Set this on ice till wanted.

BEIGNETS SOUFFLES.—Put about a pint of water into a saucepan with a few grains of salt, a piece of butter the size of an egg, and as much sugar, with plenty of grated lemon peel. When the water boils, throw gradually into it sufficient flour to form a thick paste; then take it off the fire, let it remain ten minutes, and work into it three or four eggs, reserving the whites of one or two to whisk into a froth, and to mix into the paste. Let it rest a couple of hours, then proceed to fry by dropping into hot lard pieces of it the size of a walnut. Serve, piled up on a dish, with powdered sugar over, and a lemon cut into quarters; or make an incision in each beignet, and insert a small piece of jam or jelly.

CARAMEL CUSTARD PUDDING.—Put a handful of loaf sugar into a saucepan with a little water, and set it on the fire until it becomes a dark brown caramel, then add more water (boiling) to produce a dark liquor like strong coffee. Beat up the yolk of six eggs with a little milk; strain, add one pint of milk (sugar to taste) and as much caramel liquor (cold) as will give the mixture the desired color. Pour it into a well-buttered mould: put this in a *bain marie* with cold water; then place the apparatus on a gentle fire, taking care that the water only simmers and does not boil. Half an hour's steaming will set the custard, which then turn out and serve. By using the white of one or two eggs in addition to the yolks, the chances of the custard not breaking are made more certain.

THE FARM.

TREES AROUND HOUSES.—Dr. Chas. Roberts, considering the subject from the sanitary point of view, advises that while belts of trees may be planted on the northern and eastern aspects of *houses, on the east side trees should not be so near nor so high as to keep the morning sun from the bed room windows in the shorter days.* On the southern and western aspects of the house isolated trees only should be permitted, so that there may be free access for the sunshine and the west winds to the house and grounds. Pine trees are best of all trees to plant near the house, as they collect the greatest amount of rainfall, and permit the freest evaporation from the ground. Acacias, oaks, and birches are late to burst into leaf, and therefore allow the ground to be warmed by the sun's rays in early spring. The elm, lime, and chestnut are the least desirable trees to plant near houses, although they are the most common. They both come into leaf and cast their leaves early, so that they exclude the spring sun, and do not afford much shade in the hot autumn months, when it is most required. Trees are often useful guides to the selection of residences. Numerous trees, with rich foliage and a rank growth of ferns or moss, indicate a damp, stagnant atmosphere; while an abundance of flowers and fruit imply a dry, sunny climate Pines and birches indicate a dry, rocky, sandy, or gravelly soil; beeches, a dryish, chalky, or gravelly soil; elms and limes, a rich and somewhat damp soil; oaks and ashes a heavy clay soil; and *poplars and willows, a low, damp or marshy soil.* Many of these trees are found growing together, and it is only when one species predominates in number and vigor that it is truly characteristic of the soil, and that part of the atmosphere in connection with it.

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WE ask advice, but we mean approbation.—*Colton.*

ADVICE TO MOTHERS.—Mrs. Winslow's Soothing Syrup should always be used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for diarrhœa. 25 cents a bottle.

CONSUMPTION SURELY CURED.—To the Editor:—Please inform your readers that I have a positive remedy for the above named disease. By its timely use thousands of hopeless cases have been permanently cured. I shall be glad to send two bottles of my remedy FREE to any of your readers who have consumption if they will send me their express and P. O. address. Respectfully, T. A. SLOCUM, M. C., 181 Pearl St., New York.

Husband: "The photographer is ready to take your picture, I guess." *Photographer:* "Yes, all ready. Now look pleasant." *Wife* (before the camera): "My dear, I think you'd better go into the other room."—*Boston Gazette.*

DESERVING OF CONFIDENCE.—There is no article which so richly deserves the entire confidence of the community as Brown's Bronchial Troches. Those suffering from Asthmatic and Bronchial Diseases, Coughs, and Colds should try them. They are universally considered superior to all other articles used for similar purposes. The late Rev. Henry Ward Beecher said to them: "I have never changed my mind respecting them from the first, except I think yet better of that which I began by thinking well of. I have also commended them to friends, and they have proved extremely serviceable."

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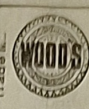

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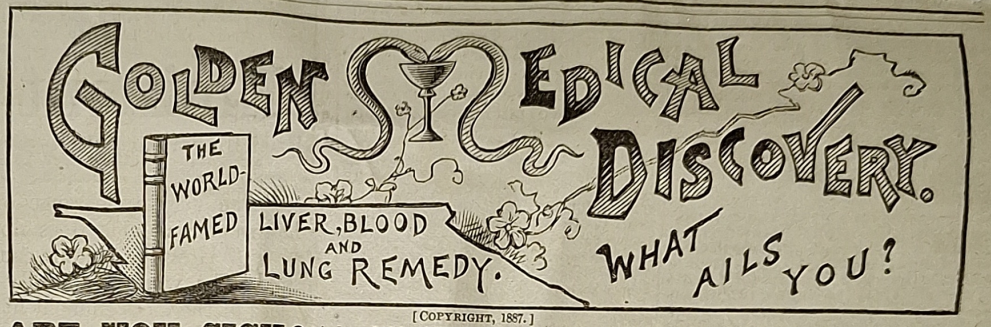

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ARE YOU SICK?

Do you feel dull, languid, low-spirited, lifeless, and indescribably miserable, both physically and mentally: experience a sense of fullness or bloating after eating, or of "goneness," or emptiness of stomach in the morning, tongue coated, bitter or bad taste in mouth, irregular appetite, dizziness, frequent headaches, blurred eyesight, "floating specks" before the eyes, nervous prostration or exhaustion, irritability of temper, hot flushes, alternating with chilly sensations, sharp, biting, transient pains here and there, cold feet, drowsiness after meals, wakefulness, or disturbed and unrefreshing sleep, constant, indescribable feeling of dread, or of impending calamity?

If you have all, or any considerable number of these symptoms, you are suffering from that most common of American maladies—Bilious Dyspepsia, or Torpid Liver, associated with Dyspepsia, or Indigestion. The more complicated your disease has become, the greater the number and diversity of symptoms. No matter what stage it has reached, DR. PIERCE'S GOLDEN MEDICAL DISCOVERY will subdue it, if taken according to directions for a reasonable length of time. If not cured, complications multiply and Consumption of the Lungs, Skin Diseases, Heart Disease, Rheumatism, Kidney Disease, or other grave maladies are quite liable to set in, and, sooner or later, induce a fatal termination.

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LIVER DISEASE. Mrs. I. V. WEBBER, of *Yorkshire, Cattaraugus Co., N. Y.,* writes: "For five years previous to taking 'Golden Medical Discovery' and 'Pellets,' I was a great sufferer; had a severe pain in my right side continually; was unable to do my own work. I am now well and strong."

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Thoroughly cleanse the blood, which is the fountain of health, by using DR. PIERCE'S GOLDEN MEDICAL DISCOVERY, and good digestion, a fair skin, buoyant spirits, and bodily health and vigor will be established.

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A medicine possessing the power to cure such inveterate blood and skin diseases as the following testimonial portrays, must certainly be credited with possessing properties capable of curing any and **all skin and blood diseases,** for none are more obstinate or difficult of cure than Salt-rheum.

SALT-RHEUM AND RHEUMATISM. "COLUMBUS, OHIO, Aug. 18th, 1887. WORLD'S DISPENSARY MEDICAL ASSOCIATION, 663 Main Street, Buffalo, N. Y.: *Gentlemen*—For several years I have felt it to be my duty to give to you the facts in relation to the complete cure of a most aggravated case of salt-rheum, by the use of your 'Golden Medical Discovery.' An elderly lady relative of mine had been a great sufferer from salt-rheum for upwards of forty years. The disease was most distressing in her hands, causing the skin to crack open on the inside of the fingers at the joints and between the fingers. She was obliged to protect the raw places by means of adhesive plasters, salves, ointments and bandages, and during the winter months had to have her hands dressed daily. The pain was quite severe at times and her general health was badly affected, paving the way for other diseases to creep in. Catarrh and rheumatism caused a great deal of suffering in addition to the salt-rheum. She had used faithfully, and with the most commendable perseverance, all the remedies prescribed by her physicians, but without obtaining relief. She afterwards began treating herself by drinking teas made from blood-purifying roots and herbs. She continued this for several years but derived no benefit. Finally, about ten years ago, I chanced to read one of Dr. Pierce's small pamphlets setting forth the merits of his 'Golden Medical Discovery' and other medicines. The *name* struck my fancy, and seeing that it was essentially a blood-purifier, I immediately recommended it to the old lady who had been so long a sufferer from salt-rheum. She commenced taking it at once, and took one bottle, but seemed to be no better. However, I realized that it would take time for any medicine to effect a change for the better, and encouraged her to continue. She then purchased a half-a-dozen bottles, and before these had all been used she began to notice an improvement. After taking about a dozen bottles she was entirely cured. Her hands were perfectly well and as smooth and healthy as a child's. Her general health was also greatly improved; the rheumatism entirely left her, and the catarrh was almost cured, so that it ceased to be much annoyance. *She has* enjoyed excellent health from that day *to this, and has had no* return of either salt-rheum *or rheumatism. The 'Discovery'* seems to have entirely *eradicated the salt-rheum from her system.* She is now over *eighty years old, and very healthy for one of such* extreme age.

I have written this letter, of which you can make any use you see fit, hoping that some sufferer from salt-rheum might chance to read it and obtain relief by using your 'Golden Medical Discovery' —for 'Golden' it is in its curative properties, and as much above the multitude of nostrums and so-called 'patent medicines,' so zealously flaunted before the public, as *gold* is above the baser metals.

Respectfully yours, F. W. WHEELER, 182 21st St."

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CONSUMPTION. SOLOMON BUTTS, of *North Canton, Meigs Co., Ohio,* writes: "I have no words to express my gratitude for the good 'Golden Medical Discovery' has done my wife. She was taken with consumption, and after trying one doctor after another I finally gave up all hope of relief. Being very poor and having but one dollar in the world, I prayed to God that he might show me something; and then it seems as though something did tell me to get your 'Golden Medical Discovery.' My wife took it as directed, and as a result she is so she can work now."

COUGH OF FIVE YEARS' STANDING. Mrs. N. W. RICE, of *Newfane, Vermont,* says: "I feel at liberty to acknowledge the benefit I received from two bottles of the 'Golden Medical Discovery,' which cured a cough of five years' standing, and dyspepsia, from which I had suffered for a long time. I have also used Dr. Pierce's Extract of Smart-Weed, or Water Pepper, in my family, with good effect."

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WORTH $1000 A BOTTLE. W. R. DAVIS, Esq., of *Belleville, Florida,* writes: "I have taken your wonderful 'Golden Medical Discovery and have been cured of consumption. I am now sound and well, and have only spent three dollars, and I would not take three thousand dollars and be put back where I was."

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A rare lot of Suitings in new shades of gray and brown and fancy mixes. 30 in. wide, at 25c. a yard—would be cheap at 37½c.

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